

Right Living

Homer H. Cooper



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RIGHT LIVING

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*Messages to Youth from Men
Who Have Achieved*

Edited by

HOMER H. COOPER, A. M.

Superintendent of Spiceland Academy



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To the
STUDENTS OF SPICELAND ACADEMY
And to my children
LOWELL AND MIRIAM

These messages are earnestly
dedicated

INTRODUCTION

THE majority of these articles were written especially for the students of Spiceland Academy; the remaining articles are from lectures, or books selected for this purpose. All may be considered as messages to students and young people everywhere.

It is impossible to have many of our leading men of power and influence come in direct personal touch with our students here or elsewhere, but it is possible for the men and women who are moulding the views of the world to write or select a direct, personal, inspiring message or talk for them — and for all people. Our students need to have heart-to-heart talks with those whom the world delights to honor. In this one principle may be found the spirit of this book.

The articles have been written or selected by our most eminent men regardless of creed or denomination. Practical and successful men and noble women have written what they considered would be of greatest value for students and young people to know. These messages cannot be found in textbooks. Learned in the great school of expe-

rience, those who have been most truly successful in life have written these messages to help onward in the best possible way our young people in their life's journey — messages meant to inspire. They are the direct personal appeals of those who are intensely interested in the uplift of humanity. They are prepared by those who, understanding human nature, know what ought to be said, and know the way to speak and write interestingly and effectively.

Textbooks are tools in life. Real life comes in the contact of one individual soul in its influence upon another. Real education is the preparation for life, and this is a preparation for service. In the regular grind of daily existence we sometimes forget, or do not even understand, what the things are that make life really worth while. The great majority of our young people want a more definite realization of what constitutes both the way and the end of a truly practical, sensible, successful life. For various reasons teachers and parents are not always able to reach the heart of a youth and guide or lead him in the better way. This book is meant to be of assistance to these young people, to teachers, and to parents.

Many things not found in textbooks are taught in the schoolroom. The best part of a person's education is what abides in his life after the textbook is forgotten. Whether at home, at school,

at work or at play, in countless contributing ways, everyone is being educated, is having character moulded, is having a destiny determined for good or evil.

I am of the sincere belief that these special messages will prove an inspiration to many to hold worthy ideals and to have the courage to live the joyful life of worship and service.

H. H. C.

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RIGHT LIVING

THE WHOLE DUTY OF MAN

*Rev. John Haynes Holmes, Church of the
Messiah, New York*

The question as to what is "the whole duty of man" in this present life, is one which may be answered in different ways by different men. It is interesting to read the philosophical and theological literature of the past, and see how various are the solutions which have been offered of this perennial problem. In spite of all divergences of interpretation and opinion, however, there seem to be certain principles which all great minds have accepted, in one form or another, as the basis of morals; and these principles, I believe, can be summed up, in a general way, under three heads.

In the first place, it is our duty to know the truth. This principle means that we must not accept an idea because our fathers accept it, or because our friends and associates believe it, or because the church teaches it, or because it is a

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more or less vital part of the tradition of the race. The only ground upon which we have any right to accept any doctrine of politics or science or religion or social custom, is that it is true — and true not because we have been told it is true, but because we ourselves have found it to be true as a matter of observation and experiment. Ours must be the spirit of the scientist in his laboratory, of the botanist in the fields, of the archaeologist in the deserts of Egypt and Babylonia. In our search for knowledge, in our contact with the world, in our associations with our fellow men, we must never be satisfied with hearsay, or rumor, or tradition, or even majority opinion. We must seek to know the truth at first hand, and when we have found it, cling to it though it involve the sacrifice of all that we hold dear. “Truth,” said the great English biologist, Thomas Huxley, at one of the most trying moments of his life, “truth is better than much profit. I have searched over the grounds of my belief, and if wife and child and name and fame were all to be lost to me, one after the other, as the penalty, still I will not lie.”

In the second place, it is our duty to do right. This principle means that we must do a thing, not because it seems to be profitable, nor even because it seems to be prudent and wise; but in the last

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analysis, simply and solely because it seems to be right. In all that we do, we must scrupulously avoid every selfish consideration of personal gain; and always turn a deaf ear to the appeals of expediency. It is not our business, as living souls, to ask what is profitable or what is expedient. We must simply ask what is right; and, when we have determined this, do the right though the heavens fall. To consult our own profit, which is selfishness, or to consult the world's profit, which is expediency, is to commit the unpardonable sin of selling our souls. I like the ancient story, which comes to us from Seneca, I believe, of the mariner who was caught in a great gale upon the open sea. As his ship was driven before the hurricane and seemed every moment upon the point of foundering beneath the waves, we are told that the sailor prayed, "O Neptune, thou mayest save me, if thou wilt, or thou mayest drown me. But, whether or no, I will hold my rudder true."

Lastly, it is our duty to love the good. At first sight, this may seem to be the same thing as to do the right; but, as a matter of fact, it is more and better. Let me illustrate: When I was a small boy in school, I had a teacher at one time who used to make trial of her pupils in a peculiar way. Towards the close of an afternoon session, she would say to three boys, whom we will call Tom,

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Dick, and Harry, "Boys, I want you to stay after school today, and clean this big blackboard." And then she would draw two long chalk marks down the board, dividing it into three equal spaces, one for each boy. Now, Tom oftentimes would forget or disobey, and go home without doing his share of the work! Dick would clean his third of the blackboard, and thus do the right. But Harry would not only clean his share of the board, but, seeing Tom's third still covered with chalk marks, he would clean that, too, without any request from the teacher. Harry, in other words, not only did the right, which was doing what his teacher told him to do, but he was so anxious to see the blackboard all cleaned off that he did more than his teacher asked him to do — namely, cleaned Tom's share as well as his own. This boy, that is, not only did the right, but he loved the good, and thus did more than right. Now here is a suggestion as to what we must do in the daily walks of life. We must love the good, by which I mean that we must go outside the narrow borders of our own existence, and seek to make this a better world for all people to live in. We must be willing not only to make ourselves righteous, but to sacrifice ourselves, if need be, for the sake of the greater happiness and welfare of humanity. All the great servants of the race have been men who did some-

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thing more than merely do the right. They hated evil and loved good so much that they forgot all about themselves, and sought only to uplift and benefit the world. The Pharisees did the right. But Jesus loved the good, and therefore laid down his life "as a ransom for many."

Here now, as I see it, is the whole duty of man — to know the truth, to do the right, to love the good. These "do, and thou shalt live."

THE STUDENT'S OPPORTUNITIES

Jeremiah W. Jenks, New York University

It would be well if students were to take a businesslike view of their school and college life. When you buy clothes or ride on trains or go to a baseball game or engage rooms and board, you try, sometimes unsuccessfully, of course, to get your money's worth. That's business. In school or college, if you count your tuition and the time that you are spending — and your time at any rate ought to be worth something — you are expending each day a considerable sum of money to buy an education. It would be a good plan if each of you were to figure up what your total expenses

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are on the average each week of your student year, then note how many hours you are in classrooms each week, and see how much you pay for each hour that you are with your professors. You have a right to get your money's worth each hour. It may well be that one professor is worth more than another, but the average should at least be up to what you are paying. As a matter of fact you are probably costing your institution considerably more than you are paying. What efforts are you making to get your money's worth? Do not be content with letting your teachers pour out words, wise or foolish as the case may be. You should get more than words. You should get more than dull questions. You should get information, inspiration, education.

Education has often been defined as a process of drawing out, of development, the thought being that things were to be drawn out of the student's mind by suggestion in order that it might develop with the process. But, from your viewpoint as business men, your education ought also to be in part a drawing of what you can get out of the professor's mind, if he has anything worth while in it. This is not a matter merely of receiving, it is giving and taking. Your education should mean the awakening of your powers of observation and reasoning by the friction of mind on mind,

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through free questioning and discussion. Your development will mean the kindling in you of the fires of desire for knowledge, of enthusiasm for the noble and true, of determination for the performance of duty. See to it that the professors accomplish this end. If you do not, you are not doing your part.

But, again, you are not doing your part, if, when you enter the class-room, you are not fully equipped for making the best use of your teacher's time. If a lesson has been assigned in advance and you are not prepared, you are wasting both your own time and that of your teacher. What is of still more consequence, you are wasting the time of your fellow students. Have you any moral right to do that? Your fellows have also paid their money. They are entitled to their money's worth. Would it be any worse for you to deprive your fellow students of money coming to them than, through your carelessness and lack of preparation, to deprive them of the knowledge and the training and the inspiration that they have paid for? Consider not merely your rights as a business man but also the business rights of your fellows. Be honest, not merely to yourself, but to them also.

But how are you going to judge your money's worth? What will you demand? What is worth

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your while? Only something that is to help make money? That, of course, is important. I suppose that nine-tenths of the time of most of us is given to making money. We must earn a living. You must not fail in that. Study well all of the steps that will fit you for your life work, that will help you earn your living, whether your profession be law or medicine, teaching, manufacturing, merchandising, or — if through good or ill fortune you do not need to make a living, devotion to the public welfare, service to your fellow men. But don't make the miserable mistake of thinking that the money-making part of your life is by any means all. The work of the university should take direct hold on life. But what is life? Eating, drinking, clothing, costly amusements? That is little. I remember a student saying to me two or three years ago, "Let me get money and I will buy pleasure." But you can't buy pleasure of the highest type unless you have the capacities for higher enjoyment. This young man enjoyed a ragtime tune, but he could not appreciate the beauty of a symphony by Beethoven. He had not developed his capacities in that direction. You may not have much time for literature, but you should at any rate have one or a few friends among the great authors. Keep near you a work of Shakespeare or Emerson or

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Bacon or Carlyle or Lowell or the Bible, in which you can find the thoughts of at least one great thinker who saw life deep and true and its realities, and who will enable you to see the real significance of life. Within a week, in conversation with one of the half-dozen leading business men of America, he told me that he had been re-reading Job, and he spoke with enthusiasm not only of the literary power of that wonderful masterpiece, but of the grip that the ancient writer showed on the realities of life.

We are sometimes inclined to envy the wealthy their power to buy great pictures and rare statuary, but each one of us, if he is observant and notes the beautiful things about him, may carry in his memory, in his mind's eye, pictures more beautiful than can be painted. One of the wisest sayings that I have ever heard of the great teachers is, "Everyone should look for a beautiful thing in life each day." It can always be found — perhaps in a flower, in a picture, in a passing face, in the smile of a friend.

Best of all is our touch with one another. We are living in a society of men and women, we are part of it. Nothing is so precious in life as friendships and personal loyalties. Among you are many choice souls. Each one of you should seek them out and make close friendships. It was

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in my college days that I made friends on whom today I rely as upon no others. One must be careful when choosing his friends. Some characters always ring true. Do n't chum with a trickster or a liar or a foul-mouthed or foul-minded man. Such people may be amusing for a time, but as the years go by coarse wit stales; only noble thoughts are worth while; only truth counts.

We must remember, too, that all civilization is built on the daily work of the common man. Every man's life has a public side. A few years ago my neighbor inquired of me what color I was to paint my house, saying that she who had to look on the house from the outside was more interested in its external appearance than I who lived on the inside. I have no more moral right to torture my neighbors by personal habits and to offend their sensibilities of sight or hearing, than wilfully to tread on their toes or to cuff their ears.

A great building costing several millions of dollars is being erected in New York. Its builders are proposing to spend hundreds of thousands of dollars merely in making the building beautiful, attractive to the public beyond its power of immediate financial return. This is the right public spirit. Think of the world education that has sprung from the Campanile of St. Mark's in Venice, or from the Cathedral at Cologne, not to

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mention some of our own great architectural treasures of equal rank.

Do your work; get your wealth, if you can honestly; train your brains; but remember that the most precious things in life, those that add the greatest enjoyment and that will enable you to render the greatest service, are not to be bought with money. They are to come from the cultivation of your tastes, the ennobling of your character, and the giving of service to your fellow men.

THE KINGDOM OF GOD IN HUMANITY

Charles R. Henderson, Professor, University of Chicago

Mrs. E. B. Browning, in *Italy and the World*, sings of the universal fatherland of the human race:

No more Jew or Greek then — taunting
Nor taunted; no more England or France;
But one confederate brotherhood, planting
One flag only, to mark the advance,
Onward and upward, of all humanity.

For fully developed Christianity
Is civilization perfected.
And to love best shall still be to reign
unsurpassed.

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Friendship is started in the nursery of particular small groups, as in the family and the neighborhood. There the roots develop power of assimilation before the tender shoot can bear transplanting into a larger space and grow alone. Some vegetables require a hothouse for their first attempts at living, before the frost is out of the air and soil.

That form of friendship we call patriotism is connected with a restricted region and its natural fortunes. The Scotchman loves the purple heather of his ragged and craggy mountains. The Hollanders dream of slow moving canals and windmills. The Swiss carry afar pictures of lofty Mont Blanc and the eternal snows of the Jungfrau. And we Americans sing:

I love thy rocks and rills,
Thy woods and templed hills.

Nor should we ever forget these little groups and these special regions. He who does not love and reverence his own parents is a poor citizen; and a renegade or traitor to his own country is not an honorable cosmopolite.

When immigrants pour into America from all nations of Europe, we do not ask them to forget their folk songs and dances, the sacred prayers of their ancestors, and all that is venerable and beau-

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tiful to them. They are not good Americans who forget their country and their kind. Those are good Americans who bring the best of all lands with them, and learn to tolerate each other and be just and fair and kind to all.

But there is growing up a larger sentiment of humanity which refuses to find in the stranger a natural enemy, and to regard competition and suspicion between nations as anything more than a proof of narrowness to be outgrown as rapidly as possible.

This is Christianity — universal friendship, the genuine belief that all spirits have their heredity from the Supreme Father of all, Lord of life, Ruler of sky, plain and the vast unseen beyond our horizon.

The vision of the federation of mankind which we cherish is not one of conquest. It is a kingdom ruled by a good King; it is a democracy in which all the people are governed by the inward law of love and justice and reason. “And to love best shall still be to reign unsurpassed.”

Jesus taught this in his profound words: “He that is greatest among you shall be the servant of all.” The proud world thinks of the man who owns slaves or drives serfs or controls wage earners as greatest; but not so the Christ, Lord of all, who “came not to be ministered unto but to

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minister." He alone is Christlike who aids humanity to move onward and upward.

It is true each of us alone is feeble, poor, and powerless to achieve. But then we have no right to work and live alone. We multiply our energies by combinations, by institutions to which multitudes contribute. Selfishness is not only wicked but weak and foolish. The egotist who thinks to do all the great deed alone, and win all the fame of it by his own right hand, is soon deserted and dies of thirst in the lonely desert which he has made empty about him. The really great men, like Gladstone, Wilberforce, Lincoln, made common cause with the slave, the workman, the struggling nation.

With deed, and word and pen
Thou hast served thy fellow men;
Therefore art thou exalted.

SOCIETY AND THE COLLEGE GRADUATE

E. A. Ross, Professor, University of Wisconsin

Once you have risen above the money monomania of our time and discerned the satisfying goals of life, there are two courses open to you. The first alternative is a career of silent protest. You may clearly see the desolation and moral decay

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that attend on unscrupulous success. You may spurn the temptation to misuse our laws and institutions and come to the top by availing yourself of the loopholes in our social organization. You may live up to the right standards and content yourself with the limited success that comes to him who plays fair against rivals who stick at nothing, yet you may refrain from raising a protesting voice. Reforming and improving are too unpleasant. They mean dust, sweat, and grime. They will get you into trouble and hard knocks and splattering with mud. They will require you to work with all sorts of people, draw you into the "filthy pool of politics." You may therefore say to yourself "Go to! I will keep myself utterly pure."

It seems to me there is something mean and craven in thus slipping through the world like a coward or spy. Such negative virtues will never stamp out crying evils nor keep our institutions free from being undermined. Does it beseeem a free and able-bodied man always to pick the smooth and shady path and leave to others the flinty road and the burden and heat of the day? Is it manly to enjoy life and coolly leave others to crack their heart strings in the effort to keep life endurable?

No, the better policy is to observe the strict rules of the game and compel others to observe

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them. Turn in your own property to the assessor and do all you can to make the tax dodgers turn in theirs. Obey the laws and make all the trouble you can for those who flout them. Respect the close season for game, but acknowledge no close season for those who break the game laws. Go out and do battle against Fraud and Chicane. Do not take the world as you find it. Take hold to make it better. I admire the man who hits straight between the eyes the thug who interferes with his rights in the primary, or breaks an ink well on the head of the corrupt chairman whose rulings are foul and treacherous. All honor to those citizens who displayed a coil of rope before the bribed councilmen who were about to vote away a valuable franchise. Be no Miss Nancy, for some of the people you will have to deal with no more deserve exemption from rough handling than the footpad or the burglar.

But you cannot play the part of the champion without cost. You cannot serve yourself so well if you undertake to do something for the commonwealth. Silence and compliance are the rose strewn paths. "Steep and craggy," said Porphyry, "is the path of the gods." There is no pay nor honor in standing up for the laws. The schemers and tricksters and boodlers will mark you out and make you pay dearly for disturbing

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their little game. You will lose in income, in property, in professional standing, in political preferment, in social position.

And what will you have to show for it all? Well, for one thing, these institutions you love and revere will through you endure. They are not dead nor doomed. They have not become obsolete. Men, not gods, are destroying them. Men, not gods, must save them. If you, their natural defenders, rally and fight for them, they will transmit your work to distant generations. Escaping the pettiness of individual aims, you will have identified yourself with a great, substantial, and durable object affecting vast numbers of human beings.

Besides that, you will have lived like a *man*. You will have triumphed over the limitations of date and place, and become one of those universal men, who have been able under adverse conditions to create for themselves a balanced and normal life.

We know nothing of the solid citizens of Greece 2200 years ago, who dwelt in marble mansions, lived delicately, fared sumptuously, and were carried about in litters by troops of slaves. They and their successors are forgotten. But the world still talks of a beggar who ate crusts, drank water from his hands, wore rags, slept in a tub, and who preserved to the last his bluntness and independ-

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ence. The world remembers Diogenes the Cynic. For rude, squalid, arrogant, Diogenes was after all a *man*.

Now, wherever you live, whatever your fortune, it is possible for you, by disdaining the hobbies and idols of your age and land, to play the part of a wise, brave and free man, such that the great souls of all times and peoples, could they meet you, would hail you as their brother. There is no call for you to become a prophet, a philosopher, or a knight. Yet we need just the sort of man that in Israel became a prophet, in Greece a philosopher and in the middle ages a knight. For these, withstanding the follies of the hour, and putting beneath their feet the prejudices and illusions of their people, played the part of the true men as their time and place required. See that here and now you meet the test as well as Hosea or Socrates or Sir Galahad met it.

PERSONAL STANDARDS IN LIFE

Isidor Rayner, Senator from Maryland

There are many subjects that arise in my mind that might deserve consideration, but as this response must be brief, I will select a few reflections which have crossed my thoughts frequently and

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have been of great aid to me in my contact with my fellow men.

First. I think the principal safeguard in our lives is truth. There can be no such thing as character without truth, and it lies at the foundation of and forms the essence of every pure and good life. Untruthfulness if it does not embrace yet it covers every vice, and truthfulness if it does not comprise yet it adorns every virtue. In the moral training of a child I would instill into it the precept and the principle of telling the truth no matter what wrong it exposes or what misconduct it brings to light. An untruth to hide or conceal a wrong is a greater crime than the wrong itself. Even a criminal can be easily reformed if he will only tell the truth, but there is no hope for a person who is deceitful, evasive, treacherous, or untruthful. As the river flows from its source so a great deal of the vice and crime that afflicts society can be traced to the impure and contaminated fountain of falsehood. I would therefore instill into every young mind the lesson of truthfulness; in business, in professional and public life, it will be an unerring guide in the path to an honorable and useful career.

Second. In the next place, one of the most commendable virtues to practice is self sacrifice for others. The life of a selfish person living prin-

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cipally to amuse himself without regard to the rights or feelings of others is a thoughtless and heartless person. Self denial, unselfishness, self sacrifice, are broad terms, but in a thousand different ways they afford opportunities in everyone's life to do so much good and bestow so much happiness that I think no character can be perfect without them. The noblest characters in the world to me are those self-sacrificing men and women who upon various walks of life quietly, and without any exhibition or publicity, are surrendering the pleasures and luxuries of life so as to help others who are in want of its comforts and necessities. Their life is a mission work in behalf of humanity.

Third. There is one other thought I will give expression to. We can hardly overestimate the result if we make up our minds every day to do one practical good deed that will be of material help to those who need sympathy and assistance. At night, when the day's battle is over, it is a comforting thought, and one that sends a thrill of joy through our hearts to feel that we have at least in one instance relieved the wants of poverty, alleviated the pangs of suffering, or come to the aid of those who in their lonesome sorrow and distress have no one except strangers to appeal to. All the pleasure that we can partake of, all the accomplishments of ambition, all the popularity we

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may achieve, pale into insignificance at the throne of our conscience when compared with some genuine act of charity that we have extended along the paths of human sorrow. Just think of it, if this is done every day, how much it means in a year, and how immeasurable may be the benefits that may ensue from it.

These are some of the few standards, truth, self-sacrifice and charity, that I would impress upon the rising generation. Success in life will surely follow whatever may be our calling or vocation, and, if we do meet with reverses and failures, we have these greatest bulwarks to fall back upon; and in the hours of despondency and depression when this world's treasures and idols are vanishing before us, we can rely upon them for our defense, and a life thus spent will point with hope and inspiration to the future as true as the needle is to the pole.

TEMPTATIONS

Dr. David Starr Jordan

The short cuts to happiness which temptation commonly offers to you and me, I may roughly divided into five classes.

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I. Indolence. This is the attempt to secure the pleasures of rest without the effort that justifies rest and makes it welcome. When a man shuns effort, he is in no position to resist temptation. So, through all the ages, idleness has been known as the parent of all vices. "Life drives him hard" who has nothing in the world to do. It is said that "the very fiends weave ropes of sand, rather than face pure hell in idleness."

II. Gambling. In all its forms gambling is the desire to get something for nothing. Burglary and larceny have the same motive. Along this line, the difference between gambling and stealing is one fixed by social customs and prejudices. The thief may be a welcome member of society if he is the right kind of a thief, and successful in keeping within the rules we have adopted for our game of social advancement. In society, money is power. It is the visible representation of stored up power, whether of ourselves or of others. It is said that "the love of money is the root of all evil." The love of money is the love of power. But it is not true that the love of power is the root of all evil. To love power is natural to the strong. To wish for money is natural for him who knows how to use it. The desire to get money without earning it is the root of all evil. Only evil comes through the search for unearned power. To get something for

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nothing, in whatever way, demoralizes effort. The appeal to chance, the spirit of speculation, whatever form it may take, is adverse to individual prosperity. It makes for personal degeneration and therefore for social decay.

III. Licentiousness. More widespread and more insidious than the quest for unearned power is the search for the unearned pleasures of love, without love's duties or love's responsibilities. The way to unearned love lies through the valley of the shadow of death. The path is white with dead men's bones.

Just as honest love is the most powerful influence for good that can enter into a man's life, so is love's counterfeit the most disintegrating. Love is a sturdy plant of vigorous growth, with wondrous promise of flower and fruitage, but it will not spring from the ashes of lust.

In the economy of human life, love looks forward to the future. Its glory is in its altruism. The mother gives her life and strength to the care of the child, and to the building of the home. The father stands guard over the life and welfare of mother and child alike. To shirk responsibility is to destroy the home. The equal marriage demands equal purity of heart, and equal chastity of intention. Not strife nor war nor hatred is love's greatest enemy. Love's arch foe is lust. To

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shirk the bonds of love for the irresponsible joys of lust is the Devil's choicest temptation. Open vice brings with it a certainty of disease and degradation. To associate with the vile is to assume their vileness, and this in no occult or metaphorical sense, either. Secret vice comes to the same end, but all the more surely, because the folly of lying is added to the other agencies of decay. The man who tries to lead a double life is either a neurotic freak, or else the prince of fools. Generally he is something of both at first, and at last an irreclaimable scoundrel.

"Even the angels," Emerson says, "must respect the proprieties." The basis of the proprieties of social life is that no man should shrink from the cost of that which he desires. To touch a woman's hand in wantonness may be to poison her life and yours. The strongest forces of human life are not subjects for idle play. The real heart and soul of a man are measured by the truth he shows a woman. A man's ideal of womanhood is fixed by the woman he seeks. By a man's ideal of womanhood we know the degree of his manhood. The word flirtation covers a multitude of sins. To breathe the aroma of love, in pure selfishness, without an atom of altruistic responsibility, is the motive of flirtation.

IV. Precocity. In the hotbed of modern so-

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ciety there is a tendency to precocious growth. What is worth having must bide its time. To seize it before its time is to pluck it prematurely. It may be that "boys will be boys" as people say, but if boys will be boys in a bad sense, they never will be men. The gauntlet of obscene suggestions in our cities is one of the most terrible our children have to face. Vulgarities has in some measure its foundation in precocity. It is an expression of arrested development in matters of good taste or good character. To be vulgar is to do that which is not the best of its kind. It is to do poor things in poor ways, and be satisfied with that. Vulgarities weakens the mind, and thus brings all other weaknesses in its train. It is vulgar to wear dirty linen when one is not engaged in dirty work. It is vulgar to like poor music, to read weak books, to feed on sensational newspapers, to trust to patent medicines, to find amusement in trashy novels, to enjoy vulgar theaters, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms. We find the corrosion of vulgarity everywhere, and its poison enters every home. The billboards of cities are covered with its evidences, our newspapers are redolent with it, our story books reek with it, our schools are tainted by it, and we cannot keep it out of our homes, or our churches, or our colleges. It is in

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democracy, the training of the common man, that we can find the permanent antidote to vulgarity. The second power of vulgarity is obscenity, and this vice is like the pestilence. Wherever it finds lodgment it kills. It fills the mind with vile pictures, which will come up again and again, standing in the way of all healthful effort. Those who have studied the life history of the homeless poor tell us that obscenity, and not drink, is the primal cause of the ineffectiveness of most of them. The open door of the saloon makes it a center of corrosion. The resistance to temptation must come from within. So far as the drink of the drunkards is concerned, prohibition does not prohibit. But to clean up a town, to free it from corrosion, saves men, and boys and girls, too, from vice, and who shall say that moral sanitation is not as much the duty of the community as physical sanitation. The city of the future will not permit the existence of slums and dives and tippling-houses. It will prohibit their existence for the same reason that it now prohibits pig-pens, dung-hills and cess-pools. For where all these things are, slums and cess-pools, saloons and pig-pens, there people grow weak and die.

A form of vulgarity is profanity. This is the sign of a dull, coarse, unrefined nature. It is not that profanity is offensive to God. He may deal

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with it in His own way. It is offensive to man and destructive to him. It hurts the man who uses it. "What cometh out of a man, that defileth him," and the man thus defiled extends his corrosion to others.

V. Intemperance. The basis of intemperance is the effort to secure through drugs the feeling of happiness when happiness does not exist. Men destroy their nervous system for the tingling pleasures they feel as its structures are torn apart. There are many drugs which cause pleasure, and in proportion to the delight they seem to give is the real mischief they work. Some phase of mental unsoundness is the natural effect of any of these drugs called stimulants or narcotics. Alcohol gives a feeling of warmth or vigor or exhilaration, when the real warmth or vigor or exhilaration does not exist. Tobacco gives a feeling of rest which is not restfulness. The use of opium seems to intensify the imagination, giving its clumsy wings a wondrous power of flight. It destroys the sense of time and space, but it is in time and space that man has his being. Cocaine gives a strength which is not strength. Strychnine quickens the motor response which follows sensation. Coffee and tea, like alcohol, enable one to borrow from his future store of force for present purposes, and none of these make any provision

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for paying back the loan. One and all, these various drugs tend to give an impression of a power or a pleasure, or an activity, which we do not possess. One and all, their function is to force the nervous system to lie. One and all, the result of their habitual use is to render the nervous system incapable of ever telling the truth. One and all, their supposed pleasures are followed by a reaction of subjective pains as spurious and as unreal as the pleasures which they follow. Each of them, if used to excess, brings in time insanity, incapacity, and death. With each of them, the first use makes the second easier. To yield to temptation, makes it easier to yield again. The weakening effect on the will is greater than the injury to the body. In fact, the harm alcohol and similar excesses do to the body is wholly secondary. It is the visible reflex of the harm already done to the nervous system.

While all this is true, I do not wish to take an extreme position. I do not care to sit in judgment on the tired woman with her cup of tea, the workman with his pipe or glass of beer. A glass of claret sometimes may help digestion by a trick on the glands of the stomach. A cup of coffee may give an apparent strength we greatly need. A good cigar may soothe the nerves. A bottle of cool beer on a hot day may be refreshing. A

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white lie oils the hinges of society. These things are the white lies of physiology.

I make no attack on the use of claret at dinner, or beer as a medicine. That is a matter of taste. Each of these drugs leaves a scar on the nerves; a small scar, if you please, and we cannot go through the battle of life without many scars of one kind or another. Moderate drinking is not so very bad, so long as it stays moderate. It is much like moderate lying — or, to use Beecher's words, "Like beefsteak with incidental arsenic." It will weaken you somewhat, and maybe you are strong enough for that.

But whatever you may think or do as to table drinking, the use of beer, coffee or the like, there is no question as to the evil of perpendicular drinking, or drinking for drink's sake. Men who drink in saloons do so for the most part for the wrench on the nervous system. They drink to forget. They drink to be happy. They drink to be drunk. Sometimes it is a periodical attack of madness. Sometimes it is a chronic thirst. Whichever it is, its indulgence destroys the soundness of life, it destroys accuracy of thought and action; it destroys faith and hope and love. It brings a train of subjective horrors, which the terrified brain cannot interpret, and which we call delirium tremens. Private employers dare not

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trust their business to the man who drinks. The great corporations dare not. He is not wanted on the railroads. The steamship lines have long since cast him off. The banks dare not use him. He cannot keep accounts. Only the people, long suffering and generous, remain as his resource. For this reason, municipal government is his specialty; and while this patience of the people lasts, our cities will breed scandals as naturally as our swamps breed malaria.

It is not for you, taking Kipling's words, "with all your life's work to be done, that you must needs go dancing down the devil's swept and garnished causeway, because forsooth there is a light woman's smile at the end of it." It is not for you to seek strength by hazard or chance. Power has its price, and its price is straight effort.

It is not for you to seek pleasure and strength in drugs whose only function is to deceive you, whose gifts of life are not so real as your own face in the glass.

It is not for you to believe that idleness brings rest, or that unearned rest brings pleasure. You are young men and strong, and it is for you to resist corrosion, and to help stamp it out of civilised society.

He is the strong man who can say NO. He is

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the wise man, who, for all his life, can keep mind and soul and body clean.

—From *The Strength of Being Clean*,
American Unitarian Association.

PATRIOTISM

Dr. David Starr Jordan

True patriotism has nothing to do with the war spirit. It is a matter of life and work to make the lives of others better. To respond to the drum is not patriotism. The patriot is not the soldier of fortune. The patriot is the man who loves his country, who believes in what his nation stands for, and who will give his life if necessary, that his nation may stand for righteousness. The martial spirit belongs to the medieval world, when fighting was the chief business of men, and when plunder was the chief motive for fighting, as it has been through all the ages. The growth of science, the development of invention, the spread of religion are all bound up in the maintenance of peace. Virility depends upon struggle, the struggle against the evils of the world and the condition of life. It is in no way dependent on drums and flags, nor on the killing of men either individually or collectively. War was once universal. We have

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driven it to the boundaries of nations. We have made it illegal everywhere else. We have made it so costly that its continuance means national ruin. The whole world is still paying bills incurred by Napoleon, Bismarck, and the timber thieves and promoters in Eastern Siberia. Just as baronial wars, religious wars, feudal wars, inquisitions, crusades, and coats of mail vanished when people saw them with clear vision, so international wars will come to an end, all of a sudden, when the people see them as they are. That time has now come, and only the money that is in it to the builders and promoters keeps in existence the standing armies and navies of today.

A MESSAGE FROM SOCRATES

Rev. Jenkin Lloyd Jones, Chicago

There is on earth today no towering spire or stately cathedral to commemorate the name of Socrates. No conquering armies have gone forth bearing his banners in the "name of the Lord," and still the name of Socrates is a name that lures the young, satisfies the aged, inspires the faltering, and rebukes the wayward. The story of Socrates is the story of civilization, written clear and brief, the triumph of one rising out of obscurity into

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power, the triumph over difficulty into peace, the triumph of victory over death.

Socrates was born of humble lineage — his father a stone cutter, his mother a visiting nurse, he himself reared in his youth in the marble-cutter's shop. But there bloomed in his heart an appreciation of things more excellent, and he became the unconfessed leader of the youths of the city, the unfrocked bishop of restless souls, the inspirer and comforter of those who sought the right, to the terror and dismay of the selfish. So persistently did he speak the truth, of faithful living, of honest speech, of kindly service, of devout inspiration, that they who had climbed to power on the ladder of greed and intrigue, they who would fain sway the forces of government to their own interest, became so distressed, so abashed, so uneasy, that they sought, as unholy power always seeks, to suppress and finally to remove this cause of their disgrace. You know the story of the thirty tyrants who assumed to rule Athens, and who found this once friend of youth, this once simple, honest man, who on street corners challenged the consciences of those about him, and so exposed hypocrisy and disclosed the motives of the ambitious and tyrannical that he became unbearable. He was sentenced to death, and he met that death in the spirit that put the hemlock cup forever along-

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side of the Cross, and makes the martyr of Athens companion with the martyr of Calvary. I speak no disrespect to Him who bore the Cross in Gethsemane, when I say that there stands alongside of Him on the mount of self-sacrifice, in the light of centuries' adoration and love, the homely, unpretentious, unsupported, and for the time being apparently friendless Greek — Socrates.

It is not necessary to enter into the details of this life. Unfortunately, or perhaps otherwise, few details are given; few details are necessary. His method was the simple method of conversation. He was a schoolmaster without a school, who found his pupils on the sidewalk and in the market place. He was a priest without a parish, who found his audiences wherever young men sought to spend their time and direct their lives. He was a mayor without a city, who dictated the conditions that out-ranked and out-ruled those in authority. He was a general without an army, who conquered without weapons and triumphed over organization.

It would be interesting to pick up one after another of the conversations that have been saved to us, or preserved for us, by one of his disciples, Xenophon, in that beautiful classic of the soul, the *Memorabilia*. Sometimes I wonder and regret that our Greek teachers think it wise to start the

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amateur student, the beginner in Greek, on the other work of Xenophon, the *Anabasis*, which tells the story of conquering and aggressive warfare, rather than the story of that other book, the *Memorabilia*, in phrases, I must think equally clear, in Greek equally limpid, in sentences equally grammatical, which would set forth the life of this helper of youths. I am no teacher of Greek — they have their good reasons doubtless, but I am wondering whether a better estimation of the value of language study, in a more profound appreciation of the classic world, the time is not coming when the *Memorabilia* and not the *Anabasis* will be the commonplace in the hands of the youth who seek to acquaint themselves with that most marvelous of languages, that most delightful of classics. Be that as it may, I cannot give you the the interesting content of the book, and the charming story that comes of how he pricked the consciences, exposed the arrogance, criticized the unwise, and showed the better way to the truth seekers.

Perhaps the most interesting pupil among the young men who gathered around this homely stone-cutter, was the youth Euthydemus, who came to him in the conceit of a young sophomore. He did not listen too attentively for fear his companions would think he was coming under the

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influence of this homely man, this unacademic stone-cutter; so, gradually, the criticism, the the searching sentences, the enunciated truth, drove him away. But he saw something in what Socrates said that was too good to be slighted, and so he came back, listened, and finally assumed the attitude—the only attitude that becomes the student, the attitude of the open mind, the receptive attitude of one who was willing to ask questions. So Socrates led him up and on, and at last in his humility and frankness he said: “I would I might know how to give deference to the gods in the manner you speak of,” and the answer was prompt and as pertinent now as it was then, “Would you honor the gods, obey the law.” Would you attain the graces of society, serve the state and be loyal to the community. It was in this conversation with Euthydemus that we come upon the famous saying, “Know thyself.” Socrates asked Euthydemus if he had ever visited the temple of Delphi, the famous temple dedicated to Apollo, and if he had ever noticed on the wall the inscription, “Know thyself.” The youth confessed that he had seen it, and this inscription became the text of the highest sermon which Socrates preached to the young men of Athens. It certainly is the classic text in Socratic lore, and that which this great teacher of religion and the nobler exem-

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plar in politics and private life used as a text to his young men who would fain know the way of life.

“Know thyself.” First, know it that you may learn humility. Know your humble origin, know your lowly relations, realize that you are related by organism as by descent, to the humblest of animals. Over yonder in a great hospital is where wise men seek to hunt disease in its lair, and to ameliorate the woes of life, and anticipate human suffering and the human maladies by watching the life and experimenting upon the bodies of dogs, guinea pigs and what not, knowing full well that the fundamental secrets of life, physical life, as hidden in the organs of the body, heart, lungs, stomach, are practically the same within your breast as within the breast of dogs or guinea pigs. And he who binds delicate tissues in the minutest of diseased organs, who repairs broken limbs of the lower animals, is qualified to operate on the higher patients in the family tree. So if you know yourself you must know your humble origin. You come out of the soil with the rest of them, you are akin to the lowest; your brothers and sisters go on all fours, are clothed in furs and feathers; nay, without furs and feathers, the worm of the dust is of your family. You are akin to the lowest.

Would you know yourself then, you come not only to a humility but to a sympathy. There in

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the market place was little to distinguish the noble from the bondmen. Socrates could see through the silks, and find there brothers and sisters to those who went clad in rags. Those who wore jeweled sandals had no superior position to occupy over this humble stone-cutter who went barefooted, and he who marched in the ranks afoot was superior to the man who rode the horse caparisoned with the equipment of a cavalier. He who would know himself must know that he belongs to the masses. There are no classes to one who knows himself. He who knows himself will find that however humble the origin there is that within every one of you that climbs, that aspires. *Anthropos*, "the upward looking," is the word the old Greek had for men, and there is in human nature that upward looking element; and he who knows himself finds springing out of this very humility, this very sense of shame, a longing and a hunger for something better.

Recently wandering through the halls of the Capitol at Washington, after studying once more the imposing statues in the Hall of Fame — men in plain clothes and men in uniforms, those wearing crosses and those with swords — I passed into the connecting room and there came upon just a head. No armor, no trimmings, no strappings, no flags, no insignature, or tablature — just a

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head, cut out of an untrimmed block of marble. And yet, once you look into that face, once you are under the spell of that head, all the rest of them look cheap and small. You have looked into Borglum's face of Lincoln. A face that the young artist brooded over for fifteen years, studied it in all its phases, and from all the angles and by the help of all the pictures available, made himself learned in the lore of Lincoln, that from within the soul of him, that which responded to the great democrat, that which thrilled with his message, he might carve out of the marble the most wonderful and most satisfactory face yet carved of the great president. And you, however humble, untutored and unlettered you may be, when you look into that face, find within yourself that which responds to the great friend of animals, the great pardoner, the pitying face of him who used his power always for benignant ends, he who freed the slaves.

Now you look away across the centuries and see that cheerful, quiet, composed man, training the vision of all around as did Lincoln, the American Socrates. For nineteen centuries, men and women high and low, saints and sinners, have looked toward Athens and have been inspired. Not by any mystic miracle, not by ceremonial contact of blood or of sacrifice, but by that which recognizes the kinship between the sages and the

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Man of Galilee, who told them how to love, who revealed to them what was in their own souls.

This is why biography of all departments of literature I think is the most inspiring, and perhaps the most helpful, to young men and women who have achieved the things you fain would achieve. Read the stories of the brave ones who were enabled to face death. Read particularly the stories of those who found their inspiration and comfort and power, not in anything they had, not in anything they acquired, not in the position they occupied, but in the intangible things, the things of the spirit, in the growth of their minds.

Be sure my young friends, that the experience of all, from Socrates to Augustine, and down to Lincoln, is that the world is so ordered that pleasure supreme waits upon those who walk in the paths of virtue. Still pleasure is no test of the noble and no safeguard to the human. No, not even love is a safeguard for your conduct and mine. Duty, justice, equity, truth make the road, though it seems hard and rugged, and though it proves to so many a steep and difficult one, the only road on which you may travel to Socratic heights and to the supreme power of the Man of Nazareth.

Knowing thyself, you will know that there is something better than pleasure, safer than love, stronger than the fascinations of life to guide your

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feet on to the heights where ultimately there is peace, but always power, which is better for you and me. Peace is not for mortals while there are wrongs unrighted, lives unguided, appetities uncontrolled, needy ones unbefriended. Pleasure is not for you and me while these things remain, but service and usefulness lead to power, bring a joy behind the pleasures of life, a peace beyond the competency of the world. *Know thyself!*

LIFE AND GROWTH

A. S. Isaacs, New York University

The law of life is the law of growth. This is universal in every sphere and condition, whether of the mind, the body, or the spirit. We must grow to live; and happy those who live to grow, with a passion for growth that uplifts them from the valleys to the hills!

A traveler — so runs the old legend — walking through the woods saw a little brook full of foam, as if seeking to leave its leafy nest. “What ails thee, O brooklet?” “I am tired of being always a brooklet and narrowed down to my unsatisfying bed. I want to join the stream.” A few days later he met a stream, and the streamlet usually so gentle and passive, was leaping along at rapid speed. “Why so restless, my gentle streamlet?”

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he asked. "Do not restrain me," it replied. "I am weary of being a petty streamlet. I yearn to become a river." A few weeks passed, and lo, one day the traveler met a river, hurrying along, its waters oversweeping its banks in an impetuous sweep onward. "River, river," he exclaimed, "so quiet, with thy waters a mirror reflecting only placid skies, why art thou so disturbed? Why art thou lashing thy banks in a fury?" And swift came the river's answer: "I must be more than a river. No narrow banks must confine me. I seek a broader, fuller life, and hasten, ever hasten towards the boundless, all entrancing ocean!"

Such is the passion for growth that beautifies the world withal! From the acorn to the oak! "First the blade, then the ear, then the full corn in the ear!" Seed, flower, fruit! Rain-drop and pearl. Smiling babe, questioning child, mature man!

In history, we see the application of the law of growth. Out of idolatries and superstition, Israel grew to become a people of ideals, which has become with its Bible and its commandments an heirloom of the nations. Spain in modern times refused to grow, as it allowed the Inquisition full power to check advance and hamper progress. But Holland grows out of the sea and by sheer moral strength instead of being a kingdom of

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water-rats, is a leader in education, statecraft, philosophy, and art.

In the lives of famous men, however, the same law is at work. It was the passion for growth that changed the Scottish plough boy into the psalmist of the eighteenth century, and gave Helen Keller sovereignty even in blindness. And in our schools and colleges the differences and diversities among students are merely those of energy, not power, of resolve, not capacity. With a passion for growth as controlling force, texts, paradigms, problems, each daily task is illumined, and the brooklet becomes the river, and the river joins the sea!

And in the world within, the great world of the Spirit, does not the same law apply? I am aware that my audience comes from varied homes and surroundings. Each student has his or her accustomed habit of thought and belief; happiest those who remain true to the faith of their parents. In the final analysis, human creeds with all their dissimilarities and dissonance, have more in common than we fancy, and their good qualities come from a common stock. The real difference among the creeds springs from the weakness or the intensity of the passion for growth. There must be progress from the fossil to the rock, from the stone to the cathedral, from the whispering trees

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to the majestic organ symphony. Music, art, architecture, all have developed, and so shall religion develop with humanity's passion for power and perfection.

I saw a sparrow on the window rest,
I caught a simple rose in blossom there.
O nerveless echo from the muffled past,
How canst thou with the living voice compare!

The costly shrines, in stone and splendors clad,
That stir not, though the stately music roll,
For me, the pulsing life, the sun, the sky,
The blessed influence of soul on soul.

Must bird and rose and sunbeam be withal,
While gloom and dust and marble fill the shrine?
Let those who will all humbly bow within,
O larger, sweeter Father's house be mine!

OUR COUNTRY

Cardinal James Gibbons

It is the habit of pessimistic prophets to predict that our government will soon come to an end, that it is already in the throes of dissolution, and the disaster is sure to occur if their favorite candidate is defeated. These prophecies are usually more frequent on the eve of a presidential election.

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I have been listening to these dire prognostications for over half a century.

But in every instance the American people wake up in the morning after election to find that they were disquieted by false alarms and that the government is transacting its business in the same quiet orderly manner as before.

I propose to state briefly as possible the grounds of my confidence in the stability and endurance of the American Republic.

By a wise provision of the Constitution of the United States political authority is not concentrated in one individual or in one department of the administration, but is judiciously distributed so that the balance of power may be preserved. Our general government consists of the executive, the legislative, and the judicial branches. If anything goes wrong with any one of these departments the evil is checked by the other two and usurpation of power is prevented. There is an habitual jealousy among these branches. They are on the alert, zealously watching one another, so that no one branch may exceed its legitimate bounds. "Eternal vigilance is the price of liberty."

Then, again, besides the federal administration we have state governments, and county rule; we have city and town and village municipalities. If

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all of these minor corporations were absorbed by the general government, if our governors and state legislators and sheriffs and mayors and councilmen were under control of the president; if he could at will decapitate all obnoxious subordinate rulers with one blow, all our political liberties would be at an end. But, happily, all these lesser officials enjoy full autonomy in their spheres and are independent of the chief magistrate.

Our system of government is very complex. It may be compared to a colossal engine containing innumerable wheels within wheels. Each wheel works in its own orbit, like the planetary system. If the great federal wheel gets out of order the smaller wheels are not much deranged, but keep on moving till the big machine is repaired.

We are all familiar with the memorable Titanic disaster, which resulted in the loss of so many precious lives, as well as of the peerless vessel itself. Had all the compartments of that steamship been water-tight the loss of life would have been avoided.

Now, our government is often called a ship of state. This great ship of state is divided into forty-eight minor states. Each of these states may be said to be waterproof in the sense that the engulfing of one would not involve the sinking of the other. California, for example, might be

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overwhelmed by the waters of a political revolution without disturbing the neighboring states of Washington, Nevada, and Arizona.

If our states were mere provinces or territories, without autonomy and sovereignty, like other republics less favored than ours, we would enjoy less stability and less hope of enduring freedom than we now possess.

The safety and permanence, therefore, of our republic largely depend on the autonomy of the several states without the danger of absorption by the general government. Should our governors and legislators ever become the subservient creatures of the federal government they would be mere puppets, subject to the will of the chief executive. They would cease to be waterproof and would share the fate of the Titanic.

Two momentous crises occurred in my own day which were well calculated to test the vitality and strength of the republic. The first was the war between the states, when the nation was cut in twain, when fratricidal blood was shed over the land and a tremendous conflict was carried on for four years. This calamity has happily ended, and the dismembered states are now more firmly united than ever before, because slavery, which was the bone of contention, has been removed once and forever.

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The second crisis occurred in the presidential contest in 1876 between Tilden and Hayes. Mr. Tilden was robbed of the fruit of the victory which, I believe, he honestly won, and by questionable devices Mr. Hayes was declared the successful candidate.

A nation that could survive these terrible strains must be possessed of extraordinary vitality and resources, and leads us to hope that in any future emergency the leaders and statesmen of the republic will rise to the occasion and bring order out of chaos.

Another strong ground of confidence I have in the stability and permanence of the republic rests in the enlightenment, good sense, and patriotism of the American people. You and your fathers have now for a century and a quarter experienced and enjoyed the blessings of a free and strong government. And if you compare the results of our political system with those of other civilized nations I do not think that our republic, with all its drawbacks and shortcomings, will suffer in the comparison. You can say: "America, with all thy faults, I love thee still."

Cold, indeed, and torpid, obtuse and apathetic is the soul that is not aroused to warmth and enthusiasm in contemplating the history of the United States, which has been the home of liberty

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and the haven of rest to down-trodden millions in other lands.

But the survival of the American republic must rest on a more stable foundation than the patriotism of our citizens, the genius of our statesmen, and the wisdom of our laws. It must have a stronger basis than fleets and dreadnoughts and standing armies, "for the race is not to the swift, nor the battle to the strong." Our enduring stability can be secured only under the abiding protection of the Lord of Hosts.

The history of the Jewish people from the days of Abraham to their dispersion among the Gentiles gives a forcible illustration of this truth: those people are victorious in the end who have the God of Battles on their side, and that He is with them who have unfailing confidence in His protection.

"Righteousness," says the Book of Proverbs, "exalteth a nation, but sin is a reproach to any people." If our republic is to be perpetuated, if it is to be handed down unimpaired to future generations, it must rest on the eternal principles of justice, truth and righteousness, and downright honesty in dealing with other nations; it must be sustained by the devout recognition of an overruling Power who governs all things by His wisdom, whose superintending providence watches over the

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affairs of nations, as well as of men, without whom not even a bird can fall to the ground.

One of the leaders of the convention that assembled in Philadelphia to frame the Constitution of the United States made the following sage remark to his colleagues: "We have spent many days and weeks in our deliberations and we have accomplished little or nothing. We have been groping in the dark because we have not sought light from the Father of Lights to illumine our understanding.

And, happily for the nation, this humble recognition of a superintending power has been upheld from the dawn of the republic to our own time. What a striking contrast we present to our sister republic across the Atlantic, which once bore the proud title of "eldest daughter of the church." The leaders of the French republic are so far carried away by the tide of unbelief that they studiously eliminate the name of God from their official utterances. How different is the conduct of our leaders and statesmen! They have all paid homage to the moral governor of the world. All the presidents of the United States have invariably invoked the aid of our heavenly Father in their inaugural proclamations. It is also the edifying custom of our chief magistrate to invite his fellow citizens to assemble in their respective places of worship on the last Thursday of November to

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offer thanksgiving to the Giver of all gifts for the blessings vouchsafed to the nation. Both houses of congress are daily opened with prayer. And all important civic and political conventions are inaugurated by an appeal to the throne of grace. God's supremacy is also recognized by the observance of the Christian Sabbath throughout the land.

It is true, indeed, that we have no official union of church and state in this country. But we are not to infer from this fact that there is any antagonism between the civic and religious authorities, nor does it imply any indifference to religious principles. Far from it. Church and state move in parallel lines. The state throws over the church the mantle of its protection without interfering with the God-given rights of conscience, and the church on her part renders valuable aid to the state in upholding the civil laws by religious and moral sanctions.

No man should be an indifferent spectator of the political and economical questions which confront him. Indifference and apathy in civic and political life are as hurtful to the state as indifference in religion is hurtful to the Christian commonwealth.

A sincere man who, in attacking Christian faith, honestly believes that he is right, is less blameworthy than the torpid, lukewarm Christian who never takes an interest in the religion of Christ.

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In like manner, a citizen who earnestly espouses a faulty political principle is less dangerous to the state than the supine citizen who never takes an interest in the political welfare of his country.

It is my profound conviction that if ever the republic is doomed to decay, if the future historian shall ever record the decline and fall of the American republic, its downfall will be due not to a hostile invasion, but to the indifference, lethargy, and political apostasy of her own sons.

And if all citizens are bound to take an interest in public affairs that duty especially devolves on those who are endowed with superior intelligence and education, and who ought to be the leaders and exemplars of the people, guiding them in the path of political rectitude.

A MOTTO FOR LIFE

*Dr. Russell Cecil, Moderator, Presbyterian
General Assembly*

“In all thy ways acknowledge Him, and He shall direct thy paths.” — Prov. 3:6.

In my young manhood these words were impressed upon my mind by a little incident as an excellent motto for life. I was perplexed as to the right course to pursue in a matter which concerned my future, when I unexpectedly met with

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a Christian gentleman, much older than myself, to whom I was induced by something in his manner, without any solicitation on his part, to unburden my heart. I had never seen him before but he listened quietly to my story, and then said: "I will give you my advice in a text of Scripture which years ago I chose for my motto in life, 'In all thy ways acknowledge Him, and He shall direct thy paths.' I am a plain business man [and as I afterwards learned he was a very successful one] and I never make any change in my business or enter upon a new enterprise without acknowledging God in it, and seeking His guidance and blessing, and I can truthfully say that He has never failed to lead me. I would advise you to acknowledge God in this matter which is troubling you and He will surely direct you in it." I took this gentleman's advice and have never had reason to doubt but that I was divinely guided to the right solution of the things which perplexed me, and I believe that I learned then and there a lesson, as I had never known it before, which has been of incalculable benefit to me in life.

My dear young friends, let me heartily commend this motto to you. Take God with your life — with your thinking, your acting, your planning, in short, into all your hopes and aspirations for the future. Take God as your Father, the

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Lord Jesus as your Saviour and King, and the Holy Spirit as your Comforter and Friend, if you would be useful and happy and make the most of your talents and opportunities in this world. There is no place on land or sea; there is no season of the year or hour of the day or night; no business in which men have a right to engage; there is indeed no situation in life in which we may not and should not acknowledge God. One of my old professors, whom his friends called "the beloved disciple," said that from a child he had accustomed himself to pray about everything. If he lost a book or a plaything he would ask God to help him find it; if he was in danger of being late at school as he ran along the way he would ask God to help him get there in time; and if his lessons proved to be difficult he would ask God to assist him in mastering them. It was not surprising that such a man should be directed in all of his ways, and come to great honor and usefulness in the world.

We all need to be directed. Only the proud think otherwise. Some years ago I had a friend who for forty years was a professor in one of the oldest colleges in the land and a man of many accomplishments and much learning, but withal a doubter. In his old age he retired from his professorship, and being a man of independent

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means, he passed his last days in ease. He was not happy, however, and when his health began to fail, word came that he desired to see me. I found him in a disturbed state of mind, and he said: "Doctor, I have learned the vanity of intellectual pride, and I wish you to pray for me. I have been doubting God all my life, but it is all folly, and I have no peace." As I knelt in prayer beside him I could hear him sobbing like a child. This scene was repeated several times from week to week before he died, and I think at last he found peace, but he would have been a happier and a more useful man had he sought the Saviour more earnestly in his youth. The mistake of all mistakes is the attempt to go through life without God. I wish every one of you would take as your motto this text: "In all thy ways acknowledge Him, and he shall direct thy paths."

YOUNG FOLKS AND THE STATE

J. Horace McFarland, President American Civic Association

The American state is a mutual arrangement, involving mutual responsibilities and mutual duties. Those whom we pay to be presidents, governors,

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mayors, and other officials, simply do for us the things we would do for them if the conditions were reversed, and they are quite truly our servants as they do this work.

Now it would be a curious arrangement in which a good housekeeper paid no attention to her servants, or in which the master of a farm had nothing to say to his workers. Yet the condition has grown up among us that government, which is the visible embodiment of the state, is considered as a thing apart and away from daily life for the most part. I have actually heard such curious talk in my lifetime as is involved in making the statement that it is right to keep religion out of politics and to keep politics out of religion. I cannot understand any situation in which my religion should not have to do with my politics, nor in which my politics should not have to do with religion, for, according to the way in which I have come to worship God. The religion I profess requires me to live every day as in His sight, and I cannot so live in America save under the existing government, which some curious folks seem to think ill of because the word "politics" has come to have an evil meaning.

I would ask the young men and young women to look up what the word "politics" really means in its true sense, and then get to understand that

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after all it is merely a description of the activities of one who is desirous of seeing his servants do their work well, and that they are supplied with things with which to do that work well.

Of course the farmer may allow his men to loaf at their work, and even to be drunk and disorderly. The housekeeper may encourage, through carelessness, bad work, and even wrong practices, on the part of her servants. I am afraid we have done things like this in connection with our government relations. I think that sort of thing ought to stop, and that we ought to look after those who serve us just as carefully as our fathers and mothers have looked after the house and farm.

But there is more to the American State, as it relates to young people, than just this. The State surrounds us with the benefits of mutual government, and this service is the cheapest thing we buy in all our lives. When I say cheapest I mean best for the money, and I do not mean cheap in the sense of mean or poor.

I can illustrate by recounting what I heard a man say about a visit he had recently paid to the city of Constantinople. He wanted to see how the city looked at night. As there was no public lighting provided, he hired a man to carry a torch so that he could see his way about the streets. It not being the practice to safeguard the people

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of the city by having officers or policemen, he also hired a man with a gun to protect him. Inasmuch as Constantinople, and indeed Turkey, is not governed for her people, but for the ruler, there are no paved streets worth the name, and the only sewers are those which run in the middle of the streets. Consequently my acquaintance, when he went forth on his sight-seeing trip with his light-bearer and his gun-bearer, had to walk through narrow, dirty streets in constant danger. When he was all through with the trip, he found that it had cost him as much for that night's inspection of Constantinople as he had paid at home for a whole year's oversight by the city government; yet at home he had paved streets to walk upon that were well lighted, he did not need a man with a gun, because the streets were patrolled by policemen, and could walk comfortably, because there were good sidewalks. The difference was that government in America is for the benefit of the governed, while government in Turkey is for the benefit of the governor.

So with this wonderful cheapness of good service in this country, it certainly becomes the duty of every one of us to be interested, first, in seeing to it that our servants whom we pay to give us this service are proper men and women to do it, and that they do what they are paid for; and,

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second, that we pay them enough for this service and that we provide them with the things they need to make the service right.

I have known very great wastes to occur in cities because the citizens, in the mistaken idea that their taxes were too high, did not provide the city officials with enough money to do the work properly. A railroad company or the Standard Oil Company would not do this way.

But there is a little more than this. Your young folks know that when they have done well in their studies a good word from you counts, and that they are very glad to be commended. This is just as true in public life. The mayor of a city, a man of high purpose, who was doing his best to give good government, once told me that in the first three months of his term he had not had one visitor except those who wanted to get something from him or to scold him about something. No one came in to say that he was doing well or to give him any encouragement. I do not think I need to urge the young folks that this is the wrong view to take.

Now there is coming to be recognized the fact that the rightly-handled community does everything that it can do to keep all its people healthy, happy and busy. Germany has within the past twenty-five years so rearranged her relations be-

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tween the individual and the city that it has become very difficult to be poor in a German city. There boys and girls are taught in the schools to do things with their hands and brains that will aid in making Germany a richer nation. The state sees to it, through a very democratic form of local self-government, that the sick are looked after, that those in old age are given self-respecting sustenance, and that the people who cannot always select for themselves where they will live, are provided with good houses, with proper recreation, and even, in one city, that when they die the undertaker does not swindle their families. That is, Germany is in the business of getting efficient government.

In America we are coming to know that all idleness, all dissipation, all crime, that keep men and women from productive work is a loss to all the community which all must help to pay. This is nothing new, but we have not been carefully reading the Bible, so that it has not been very fully in our thoughts, that after all every man is his brother's keeper, and he cannot get away from it now any more than Cain could. He must keep his brother, whether he keeps him in a park or in jail, whether he keeps him at healthful, happy work or in a hospital or in the cemetery. His expense does not cease sometimes when the man

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who has been killed by civic carelessness dies, for his family has to be cared for afterward.

So my message to young men and women is to urge them to do well their part in the state, and thus make the American state a better state to live in. It is now free in a general way; it is not free in its communities. Its people are more free to go wrong than they are to stay right. It has been so rich, or it has thought itself so rich, in using up the wonderful stores of wood and coal and ores that God put into the bosom of the earth for us, that it has not had time to think of stopping waste and of looking after humanity. That time is now here, and it is the young men and the young women of the United States today who must in the next generation do the duty of creating a better, freer, stronger state, more like the ideal that was started when Christ began to walk about Galilee and to show how one man is related to another.

THE INIQUITY OF WAR

Charles A. Blanchard, President Wheaton College

Today throughout a large part of the civilized world men are giving themselves to thought concerning the folly and sin of war. It is well that

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we join with them in this meditation, for war has been from the beginning and until now one of the results of sin, and one of the most fearful curses which have afflicted the human race.

If we did not know what we know we could not believe that human beings would spend their energies in butchering one another, as throughout so many centuries they have done. I do not believe that even now one man in a thousand, one woman in a thousand, knows what war actually is. We read in books of war; most of us do not see it. If we see armies, the rule is that it is in time of peace that we see them. The martial music, the uniforms, the thunder of the cavalry and artillery, and the tramp of the marching feet of thousands of men — all this impresses the imagination pleasantly. How few get beyond it, or think of war as the horrible thing it actually is. A soldier told me that his first experience in field hospital work was at Harpers Ferry when Lee was invading the North. He said that the sight of streaming blood, of pale, drawn faces, of gaping, ghastly wounds, of arms and legs cut off and thrown into a corner until there was a wagonful to be carried off and thrown into a pit and covered with quicklime and earth, and another load sawed off and hurried away, was so unspeakably horrible that these scenes haunted him, waking and sleeping, for days;

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and yet, he said that in a few short months on the battlefield he could sit down on the dead body of a fellow soldier, drink from his canteen, eat from his haversack, and rise up to kill again. If this were all, it would be quite sufficient; but it is not all. These men who were thus made meat for the cannon and rifle were, everyone of them, from homes, and mothers and wives and sisters and baby brothers, and little children watched for their return, watched for the return of thousands who never came back, and for the return of other thousands who, crippled and maimed, came back to die. No eye but God's has ever seen the tears that war has caused. No heart but His has ever heard the sobs and cries of wives and little children which have burst forth when news has come from the field of battle or from the hospital ward.

How can people understand war! It is so inexpressibly horrible that the human race would rise *en masse* and blot from the earth the men who should propose it, but that we are so ignorant of what a foul and loathsome thing it actually is.

What is war? War is an attempt to settle, by killing men, questions about which nations differ. The side which kills the largest number of people, or is most easily able to stand the frightful cost, becomes the victor in the strife, and the victor may be the one which has righteousness on its side or

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the one which has grossly and shamelessly trampled on the rights of the sister nation. In former days personal differences were settled in the same manner. Two men disagreed respecting some matter of personal interest, and in place of settling the difference by conferences or by reference to third parties or by the law, one assaulted the other with his fists or with a club or with a knife or with a gun, and in this way they decided their dispute.

It is, I believe, generally agreed at this time that the duel was a system fit only for savage and barbarous people. Except in belated regions, where it yet lingers, it has been abandoned by the whole civilized world; but the principle which is involved in the duel is, so far as I can understand, identical with that which is involved in war. The difference is that war involves the slaughter of hundreds of thousands, where the duel costs the death of one or two.

We have witnessed in our time a most remarkable movement. I speak of The Hague conferences and the results which have already been attained by them. When the Czar of Russia first proposed this conference a smile of incredulity or a laugh of unbelief seemed to fill the world. The most absolute despot in the world, with the largest and most formidable army at his command, was calling for a conference in the interests of peace. It

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seemed a grim and terrible joke. I am not settled in my own mind at present as to what his thought really was, but whatever it was it is certain that the result has been a long step in advance in the interests of world peace. The road to this end is so short that it seems incredible that the nations should wander in the wilderness of national bankruptcy before they take it. All that the nations of the world need to do to secure peace is to stop preparations for war. Is not this so obvious as to seem superfluous when mentioned? Probably with the disarmament of the nations there would be created an international police, a dozen or twenty great warships, with a compact body of armed men who would be subject to the call of the international court for the suppression, sudden and complete, of an uprising if any nation should dare to disturb the harmony of the world.

Of course, with disarmament, and the creation of the international police, there would naturally be an international court, to which would be referred matters of disagreement between nations, just as civil courts now deal with differences between individuals.

All this would not cost money. It would save money. It would save thousands of millions of dollars, not once or twice, but every year for the nations of the world. Why cannot steps in this

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direction be taken at once? Why should there be today five millions of men in armed camps, set apart from the industrial world, parasites on the labor of the world, while at the same time an army of men is housed in ships of war, not carrying from shore to shore food for the hungry, clothing for the naked, or comforts for those who need, but at best going from port to port for foolish display; at worst going from port to port to hurl men into untimely graves.

I think it one of the marvels of human history that such an assembly as met in the last peace conference at The Hague should have been unable to agree on this simple proposition, that the nations of the world should disarm. The pulpit and the press of every civilized nation ought to speak in thunder tones from day to day and from year to year until the curse and ignominy of war is blotted from the world.

I was going to a train one rainy morning in the ancient city of Munich. As I paused on the curb to allow an ox-team drawing a load of wood to pass, I noticed that it was driven by a woman. She was gray-haired and was dressed in the short, heavy skirt of the peasants of Bohemia, and had a man's hat pushed down over her gray locks, from which on every side the rain was dripping. As she plodded along through the mud, guiding

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her load of wood, I saw a cab with a fine horse, evidently just from the stable. Above was seated the driver in his raincoat and with his long whip, and within sat a young army officer dressed in beautiful uniform, drawing the rain-shield up to prevent the rain from soiling his uniform. I stood like one riveted to the pavement while I remembered that that peasant woman, with her gray hairs and poor clothing, was driving that ox-cart through the street so that that young man might be riding in the cab; that she and others like her were paying for the uniform he wore and the food he ate, and paying his expenses when he traveled on the train. It was an expression of the miseries which are driving millions to leave Europe for America each year.

Young men, strong and stalwart, with hearts full of patriotic feeling, flee from the lands where they were born because unwilling to endure the degradation of military service. No private soldier dare resent an insult from an officer. How could he? His very life is in the hands of the officer and others like him. He is made a slave; scarcely even a slave, rather a machine. His conscience is destroyed. If he is ordered to shoot his mother or his father or his brother, he must shoot or be shot. He has no right to inquire whether the war in which his nation engages is right or

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wrong. All he has to do is to obey his officers. When they say drill, he must drill; when they say eat, he must eat; when they say sleep, he must sleep; when they say march, he must march; when they say kill, he must kill. It makes no difference whether the contention is right or wrong, whether the people he is to kill be guilty or not, whether the nation he is required to assault is wrong or wronged. It makes no difference; he must do the work he is ordered to do.

I was reading recently in one of the stories of our own Civil war respecting the execution of a deserter. The writer said it was the purpose of the commanding officers to make executions for desertion as impressive as possible, and so the whole army was mustered on three sides of a hollow square. On the fourth side was a grave for the man or men who were to be shot by their comrades in arms. The men were driven clear around the three sides of the hollow square, that they might be seen by all their comrades. Each man, sitting on his coffin, finally reached the grave which had been prepared for him. He got out of his wagon, the coffin was lifted to the ground, and at the word of command these young men, full of life and hope, were sent in a moment, by the bullets of possibly their friends, into eternity. Executions for desertion, for sleeping at post, and for other

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military offenses were so common in the army at one time that there came to be a regular appointment for these executions week by week. The stories which are told of Lincoln and his unwillingness to consent to these slaughter-house practices are familiar to all; but Lincoln was not a common ruler, and his practices have never been the practices of the government.

In this day we may hope that such bloody transactions as have been the familiar history, the whole history, of war are not to be seen — may never return. But war has written its own history, and we know it to be the bloody, horrible thing that it actually is, and the children and the school, and the mothers and the fathers of the boys who must fight the battles of the future, if battles are to be fought, ought never to cease from efforts to reveal the cruel character of this godless and wretched system.

I have dealt with you thus largely on the brutalities of war as revealed in the lives and work of the armed men. But this is only one side of this miserable subject. I recently heard an address in which a thoughtful man said: "Everyone who has heard the history of war knows that an army of fighting men involves also an army of fallen women." How could it be otherwise? Here are millions of young men taken out of homes at

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the time when they should be establishing homes of their own, or when their homes are recently established, and these men are refused marriage. Not one of the sanctifying home influences may they know until their term of enlistment is expired. In times of peace these men are almost necessarily condemned to practice vice, and if they practice vice, that involves the ruin of others than themselves. Governments all know this, and all consent to it, and when they deny that they consent to it, as for example the English government respecting its army in India, witnesses have arisen by hundreds and proved them liars. Can you people imagine how statesmen and generals who have wives whom they honor and daughters they love and sons of whom they are proud, can consent to the havoc caused by war? Would they be willing that their own sons should thus be destroyed, their own daughters become the victims of camps? You say: "No; they would be horrified at the thought." But if so, how can they consent to the death of others who must die? Why is it worse for the daughter of a cabinet minister to be ruined by camp life than for the daughter of a peasant, who toils in the fields while the cabinet minister sits in the parliament house? The whole war system is based on the theory that the poor and inconspicuous may prop-

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erly be made the victims of those who are more fortunate. Why would it not settle matters of difference between England and Germany as well if five hundred men, including all generals and civil officers, should meet five hundred from the other nation and should fight until one side or the other was whipped, and then make peace? Why would not this be just as rational and as just a settlement as to call the poor lads from their business and the girls from their homes and destroy the one for the vices of men and shoot the other to pieces on the field of battle, and after a while make peace? The answer is not far to seek. The generals do not wish to be killed, do not expect to be killed. They know they may be killed, but they hope to return from fields of battle. They hope that the poor bodies heaped in the trenches and covered with quicklime and earth will be the bodies of the common soldiers, and from experience they know that this is the way the thing works out. If they come home they expect, or their friends demand, great sums of money, civil offices, and all sorts of offices, and the men who have decreed the strife are the men who sit in council houses.

I imagine that in most efforts for improving the world discouragement has been a greater obstacle than indisposition.

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Men are always saying they would fight against the liquor business or any other curse if their fellows would. One nation says: "We do not wish to fight, but the others want to fight and are getting ready to fight, and we must be ready to meet them," and the other nation says exactly the same, and so the awful game goes on. Warship after warship is wrung from the scanty means of the suffering people; improved warships are turned out; ammunition of new and different sorts is discovered; chemists are busy in their laboratories laboring to invent explosives or arms in a way to be most effective in killing, and this burden is continued because each nation says that the other nations are plotting its overthrow.

The world largely calls itself Christian at this time. It is a strange and terrible fact that the wars of the world have been so largely inaugurated and carried forward by nations which wished to be called Christian. It was a prophetic note that was sounded by the Chinese government recently when one of their ministers said: "We have always considered it unworthy of a civilized people to settle disputes by war, but the war systems of the western nations are such that we are compelled to enter on preparations for national defense." What a fearful caricature of Christian civilization is found in the war attitude of the

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so called Christian nations today! The Prince of Peace is the One who is to bring peace to the troubled nations of the world as well as to the hearts of men; and yet war and preparations for war are on every side, and Sabbath after Sabbath in hundreds of thousands of churches people are singing and preaching about the Prince of Peace.

It is a comfort to one who knows the awful annals of the past and who reads the stories of the Thirty Years' war, or of any war, and hears what untold miseries and burdens are heaped by it on human hearts and homes, to reflect that there is a growing longing for the coming of the kingdom of our Lord. He must reign. Why must He reign? Because He is the Creator of the world; because He has made these bodies which are to be torn and mangled, these hearts which are to suffer until they break; because He cannot consent that the fields which He has made for joy and comfort of men should become stained and fattened by the blood and bodies of those who should till them; because men were created in His image and for His glory, and because He cannot be denied His rights in the perfection of His creation. And He will reign, not as a Prince of War; before Him will not go trumpets sounding battle; after Him will not go men crazed and eager for the blood of their fellow men, but a host

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of the armies of peace. His kingdom is not to be built on the mangled forms of men, but upon the happiness and prosperity of the creatures whom He has made. And His kingdom is as sure to come as tomorrow's sun to rise.

WHO WILL SUCCEED

S. J. Jusserand, Author and Diplomat

There is no place in this world for people who are not in earnest. Every class that is content to perform its duties imperfectly, and without sincerity, that fulfills them without eagerness, without passion, without pleasure, without striving to attain the best possible result and do better than the preceding generation, will perish.

DO RIGHT

*Ben B. Lindsey, Judge, Juvenile Court,
Denver, Colorado*

Do right because it is right. One of the great difficulties with boys and men is that they are not willing to be hurt for the sake of the right. It hurts to do wrong, yes, but in the modern struggle

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between good and evil in which the spirit of commercialism and greed is taking such a strong hold upon the people, it is bound to hurt, sometimes, to do right. But the satisfaction that comes from doing right is balm sufficient for the wounds we are bound to get for sticking steadfastly to the right.

THREE MOTTOES

George W. Dewey, Admiral, U. S. Navy

To a courageous heart and an open mind no path of success is barred.

Honor and truth always win out at the goal.

Give your neighbor a chance, and remember kindness pays big dividends.

THE USE OF TIME

James Bryce, Historian and Diplomat

All I can do is to ask you to tell your students that they must try to realize what it is hard to realize in the early years of life, but is painfully realized in later years, that life is very short and that not only every week but every day is of value and importance. Those who have learned

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to use time well before they are twenty years of age, so that every day shall represent some increase in knowledge and some step, however small, onward, in the development of character and of the love of knowledge, have formed a habit which will be of incomparable value to them throughout the rest of their lives.

RESPONSIBILITY OF CITIZENSHIP

John D. Works, Senator from California

I would like above all things to impress upon the minds of your students in these troublous political times something of the responsibility of American citizenship. The evidence of the lack of morals in dealing with political questions and political affairs, as shown by the numerous prosecutions of men of recognized good character for selling their votes, is most disquieting.

The future of this country and its institutions depends absolutely upon the honesty, integrity, and patriotism of its people. Much is being said these days about the form of government that should be maintained, but that is of little consequence unless the people themselves can be depended upon to do what is right and just in politics as well as in other things.

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The direct primaries that now exist in some of the states place the whole responsibility of government upon the voters. By these laws each and every voter is allowed to go into his booth and privately and in secret vote his real sentiments in the nomination of candidates for office as well as in their election. If every American citizen could be brought to understand and appreciate the fact that this is a government of the people, and that he is a part of that government and responsible for its proper conduct and control, it might help immensely to purify politics, raise the standard of citizenship, and make this a real government of the people themselves.

I would like to amplify on this subject in the interest of the young people of your school, and impress upon them the serious responsibility that will rest upon them when they arrive at a time in life when they are entitled to vote and assist in controlling the destiny of the country.

YOUR BETTER SELF

John G. Hibben, President, Princeton University

Do not believe merely what the crowd believes. Do not do merely what the crowd is doing, but do your own thinking and your own work. Let no

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man nor set of men take possession of your own soul. Meet the world with a spirit of kindness, but do not sacrifice honor and truth for the sake of being agreeable. Do not seek popularity, but let popularity seek you. Learn to discriminate between real and false values. Put the emphasis in life where it belongs. Do not be satisfied with what can be improved. Do not be fooled by the outward show of things, but penetrate beneath the surface. Keep your head clear, your heart true, and fear no one but God alone.

A MORNING PRAYER

Frank W. Gunsaulus, President, Armour Institute

Guard me for yet another day,
For life is new with morning's ray;
And foes are strange, untrod the way:
Guard me through this, an unknown day.

Gird me for yet another day,
Though guarded I must fight and pray:
Teach me to draw my sword, or stay:
O gird while guarding me today.

Guide me for yet another day;
Guarded and girded, yet I stray.
Find paths for me and I obey:
Guard, gird, and guide me, one more day.

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Guard, gird, and guide me every day,
So when all things of time decay,
In morn of heaven by grace, I may
Enter thy perfectness of day.

AIM AT THE TOP

*John P. D. John, Ex-President, Depauw
University*

My New Year's message to you is this: Do not merely aim high; aim at the top.

The majority of intelligent and good people are satisfied with a high ideal; they should not be satisfied with any ideal lower than the highest. The majority are content if they succeed in attaining unto the good; they should never be content until they attain unto the best. The good is an evil to the extent that it prevents one from reaching his best.

Let me urge you to fit yourselves for skilled service to humanity; and nowhere can you attain this fitness more thoroughly than in the schools.

Be not content with completing the course in your academy; that will be good, but do not allow it to prevent you from reaching that which is better, namely, a still broader and more effective culture in the college.

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Be not content with even this higher achievement; reach out in every direction for the very highest.

Let not the satisfaction and self-congratulation at having done well prevent you doing still better.

Let not the good, or even the better, cheat you out of the best. The highest ideal ever set before men is seen in the matchless character of Jesus of Nazareth.

THE FIGHTER'S VIRTUE — SUBORDINATION

*Captain John H. Gibbons, Superintendent,
U. S. Naval Academy*

The Articles for the Government of the Navy, which are found in the Revised Statutes of the United States, begin with this clause:

“The commanders of all the fleets, squadrons, naval stations, and vessels belonging to the navy are required to show in themselves a good example of virtue, honor, patriotism, and subordination.”

A man's virtues go to make up his moral character. A high sense of honor is necessary to success in any calling. Patriotism is a love of country made manifest in both war and peace. These three qualities are not the monopoly of any profession, civil or military.

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Subordination, however, is the basis of military discipline. Respect for authority is absolutely necessary in order to insure military success, and the individual must learn to curb his spirit of complete independence and his faith in his own judgment. He must be loyal to his leaders. It has been said that he who has not learned to obey is not fit to command.

In this free democratic country of ours obedience has come to be considered by many as irksome. Laws and regulations are looked upon as things to be circumvented. The quality of subordination, of respect for authority, is sometimes very hard to inculcate, but any student to whom a naval or military career appeals must remember that one can be as good an example of subordination in the quiet of the class room as on the deck of a battleship.

LAW AND RIGHT IN AMERICAN LIFE

James M. Taylor, President, Vassar College

One of the great needs in American life today is the recognition of law and the duty of men to obey it. We have too many laws and there is too great readiness on the part of our people to believe that if they are upon the statute book they

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are of value, but with all our law-making we are not developing, it is to be feared, a spirit of reverence for law itself. The lack of that affects our educational standards and our ability to enforce them. On an athletic team or in a game of any sort we recognize clearly enough the duty to play the game, but we need to see as clearly that in the game of life we have our part to play and that a failure to respect the laws which govern right living is a failure to play the game. We need to recognize a standard outside of ourselves, independent of our whims or caprices, and to which we must conform. Hold to duty, wed your life to principle, for better or for worse, and be of those who dare stand for the right whether the crowd favors it or not. More of that spirit we need in our politics, and we need it in our social life as well.

OPENMINDEDNESS

E. A. Alderman, President, University of Virginia

Of all the ways through which genuine culture of the human spirit reveals itself, none is so attractive or essential as openmindedness. Openmindedness may be defined as a certain intellectual hospitality which offers good cheer to new forms of truth, and, though wise and keen in the use of

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the processes which test the validity of truth, is nevertheless friendly, and willing, if the tests be passed, to put the stranger at ease in the majestic and ever-widening circle of the knowledges that enrich life and make men better. The cultivated man, then, whatever else he may be, is one who so loves the truth that he is always on the lookout for it, eager to give it the opportunity to prove itself, and perchance, having found the pearl of great price, is still more eager to cooperate in so relating it to life itself as to forward the ends of all true progress.

THE PILLARS OF THE REPUBLIC

Charles Scanlon, Secretary, Presbyterian Temperance Society

The best thing that ever was said or ever can be said of any community or state or nation or race, is this: that it produced great, good, strong, virtuous, intelligent, God fearing men and women. In all of its slimy history, the liquor traffic has never produced a single individual of this kind.

The liquor traffic licensed or unlicensed, with or without the consent of the majority or the minority, always and everywhere and under all circum-

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stances is unscriptural, unethical, unpatriotic, illogical, immoral, and indefensible.

Let the young men and young women of our country once comprehend this truth, and let it penetrate to the marrow of their bones and sink like atoms of iron into their blood, and the days of the traffic are numbered. With no foes to punish and no friends to reward, unruffled by passion, unclouded by prejudice, unimpaired by disease, unincumbered by sorrow, and unstained by sin, they stand under the broad heavens with sound bodies, strong minds, and pure hearts, among the most glorious of things seen below. That such people, with such intelligence and such conviction, will allow the pillars of the Republic to be undermined is inconceivable.

FOUR PROBLEMS

.. *Hamilton Holt, Editor, "The Independent"*

In reply to your very kind invitation I take pleasure in suggesting that there are four great problems that will confront the American people during the active life of academy pupils today.

I do not know the order of their importance but they are:

First, the economic problem, which is largely the problem of the just distribution of wealth.

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Second, the race problem, or the ways and means by which helpfulness and hopefulness may be substituted for hatefulness in these sections of the country where two or more races abide.

Third, the sex problem — largely the adjustment of woman to new conditions in state and home.

Fourth, the peace problem, which is nothing but the substitution of law for war.

Any boy or girl who can do anything in a constructive way to help solve any of these great problems during his life will not have lived in vain.

FOUR THINGS

Henry van Dyke, D. D.

Four things a man must learn to do
If he would make his record true;
To think without confusion, clearly;
To love his fellow men sincerely;
To act from honest motives, purely;
To trust in God and heaven securely.

SCOUTS

Ernest Thompson-Seton, Author and Artist

I wish I could come and see your young people,
if only for a few minutes.

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You ask me for a suggestion that will give them something to think of. I will offer one that interests me very especially just now — the debt we owe the American Indian. When the Revolutionary fight for independence came on, it was between men of the same race, equal in brain and brawn. If anything, the British were better equipped, but the American had this great advantage; he was a trained scout, and for that training, which gave him the victory, he was indebted to the red man.

And the Indian is our model scout today, for in spite of endless calumnies by those who wished to rob him of his land, he has always stood for honesty, truth, courage, cleanliness, hospitality, and national ownership of national interests.

CARE OF THE MIND

Earl Barnes, Author and Lecturer

Others will write to you of your duty and of your moral life. I want to give you some advice about your minds. A fellow who works with his hands and lets his mind lie still is like one who goes to hunt squirrels with a club, and carries along a fine gun without thinking to use it.

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Everyone knows that he must attend to his hands to see that they do their work well, and do not waste time and strength; this makes the difference between a clumsy and skillful workman. But you must also attend to your mind in the same way; and this makes the difference between a fool and an able man. Your parents have worked and saved that you might go to school. The school has trained your minds until they are promising young plants. Now they are turned over to you.

The mind will not take care of itself. It may struggle along as a starved, half-grown, unsightly and useless thing, or, cared for, trained, may become a fine tree, rich in flowers and shade and fruit.

To secure the best you must:

1. Think what you do. You can clean out a cellar better if you do part of it with your mind; and instead of your mind going to waste meantime it will be drawing compound interest and thus steadily increasing your capital.

2. Feed your mind. Newspapers are like soup, good to start a meal on, but producing only a pale and sickly growth if used alone. Strong, earnest books of travel, history, and science are the beef and turkey of the intellectual life. See that your mind has them.

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3. Beautify your mind. Hang up good pictures in it; provide it with music; and train it to respond to the rhythm and charm of the poet's words.

4. Keep it clean. Dirty thoughts are like rubbish in the gearing of a fine machine.

To do all this you must value and attend to your minds. See to it that your hands and feet are not worn out with daily toil, while your head becomes merely a place for hair to grow.

DO YOUR BEST

Marion Harland, Author

If I were to condense into a few lines what my heart would tempt me to say to any group of young people, if I were face to face with them (as I would be, if I could) I would remind each of them, in the words of my dear friend, Mrs. Whitney, who went to her reward many months ago,

My soul bethought of this —
In just that very place of His,
Where God hath made and keepeth you,
He has no other work to do.

You may think your sphere narrow and low. Or, on the other hand, that to perform aright the duties allotted to you by Nature and Circum-

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stance, requires more strength and talent than you have. Rest assured that God makes no mistakes. None other — were he an archangel — can do the work and fill the place the All-wise has appointed unto you. To fail in your part is to thwart His purpose so far as in you lies.

“Do the duty that lies nearest your hand.”

“Do your best every time!”

In those two lines lies the secret of sustained success, let your work be what it may. Nothing that falls within the line of Duty is trivial.

To be satisfied with mediocre work is to confess yourself a failure.

Say these few and trite words to my young friends with my love and blessing.

THE SONS OF WELL-TO-DO PARENTS

*Colonel C. W. Fowler, Superintendent, Kentucky
Military Institute*

Just before chapel this morning I picked up a copy of Munsey's. In idly turning the pages over, I noticed the names and pictures of half a dozen successful men who had risen from bootblacks, blacksmiths, and other trades, and I could not help but reflect on the handicap of wealth.

These poor boys, with everything against them,

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had ambition and the determination to make a success in life, and they have done it. No doubt they could have made a much better success if they had had the opportunities for an education such as my boys and yours are having, but the discouraging part about it is that boys are not taking advantage of their opportunities as they should. If they could realize that their future depends on the kind of work they are doing now, and if they would work at their present task of books and character forming as these young men worked, instead of meeting with wonderful success now and then, fifty to seventy per cent of our pupils would go out into life making these brilliant successes.

But things come altogether too easy for the modern boy whose parents are well-to-do, so that he does not exert himself to attain success. This complaint is so general that when the son of a rich man makes a success the papers and magazines take it up as something wonderful.

While wealth is a great blessing when properly used it is a terrible handicap for a young man. It is so much easier to exist than it is to live that the great majority are content with a mediocre existence instead of a noble life.

The man that will discover a way to fire the ambition of the sons of well-to-do parents, will be

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a greater benefit to the human race than any man that has ever lived.

I trust this little talk will stimulate some of my hearers to his best efforts from this time on.

OUGHT AND DUTY

*William Shaw, General Secretary of United
Society of Christian Endeavor*

I once heard President Henry Churchill King of Oberlin College relate the incident of the awkward, over-grown boy who had come up to the college from the farm to get an education. Three months with the books had almost broken his spirit and he was ready to quit. He stated his case to the president and closed by asking, "What is really worth while?"

President King replied, "It is really worth while to be what you ought, to count what you can, and to enjoy what you may."

The first is character, the second influence, and the third happiness, the three goals of life.

That word *ought* in the first statement gripped me. I am coming to feel that it is about the biggest word in the English language. Certainly it is one of the hardest to get around.

Most of the failures in life are due to the fact that people are under the control of their feelings

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instead of their will. In my work I meet many young people who consider it a sufficient reason for not doing certain things to be able to say, "I did n't feel like it."

Feeling has no right of way where duty is involved. The thing we ought to do we *ought* to do, and no juggling with words and feelings can change the situation.

The thing we ought to do becomes our duty, something that we owe, a debt that, as an honest man, we ought to pay.

One of the subtle forces that is undermining the character of American youth today is the tendency to substitute feeling for duty.

In this chapel service I commend to your consideration the meaning of *ought*, and that rugged old word *duty*, that the character of Spiceland graduates shall have in it not only the sweetness and winsomeness of culture, but also the granite and iron of rugged strength.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2:3.)

THE CHOICE OF CHARACTER

Gifford Pinchot, Forester

The great business of life is to build character, for character is worth more than all other things

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put together. It is character that makes the world go round, that makes this earth, century by century, and year by year, a better place for men and women, boys and girls, to live, work, and grow up in.

It is character more than all other things put together that makes effective boys and effective men. Once I heard a great athletic trainer talking to a young man of good physical equipment, but weak of will and slipshod in character. Said the trainer, "If another man had your body he would do something with it."

This country has many men who, so far as their bodies are concerned, are far more powerful than other men. The reason for a remarkable physical capacity lies far less in the body than it does in the character. All that anyone does nearly every man could do if he chose. The difference lies in the choice.

SELF EXERTION

Isaac Sharpless, President, Haverford College

There is no gospel which those interested in education need to preach more persistently than the gospel of thorough work. There is no way

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by which a young person can be educated unless he exerts himself. He may acquire interesting information from books and lectures involving no serious effort on his own part, and thus become a well informed man. But he cannot become an educated man. An educated man is a man who has a mind which can do efficient work. It needs training quite as much as the body in preparation for a football game. Recent criticisms have come from across the water from the Oxford professors as to the comparison of English with American scholarship. Among other things they say, "as a general rule they [American students] know nothing well, but something about a great many things — a kind of knowledge you might get by attending public lectures." West Point Academy, which gathers in its boys from all over the Union, and frequently the best from the different congressional districts, tells the same story of gross inaccuracy in the knowledge of fundamental subjects. A majority are refused admission because they cannot spell and cipher and are ignorant of elementary knowledge, which they have presumably mastered in the schools. The great fault in education is this desire for an easy, interesting course, which does not involve the most strenuous exertions on the part of the student. The best thing that a boy or girl can do is to get down

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under a difficulty and dig his way through. A serious problem of mathematics or an abstruse piece of translation worked out by one's self is worth more than a dozen of interesting lectures absorbed without effort.

Moreover, the results of such work are in the highest degree practical, and the training which such a course involves is of more use, even from the point of view of money making, than the possession of facts without it. A great many Americans will be satisfied with the latter, but he who would do the best for his own future will see that he acquires mastery of his powers, in the only way that it can be acquired, by severe self exertions.

A PERSONAL MEMORY OF LINCOLN

*William C. Stoever, President, Luther League of
America*

One of the greatest privileges granted to me as a boy was to see President Lincoln in the procession wending its way from Gettysburg to the plot of ground to be set apart as a National Cemetery for soldiers on November 19, 1863, and later to hear that inimitable speech, in which he spoke of

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the "government of the people, by the people, and for the people." From that day to this anything written or said about him has interested me, and I have read with pleasure, as well as profit, many of the books written about him. His character is worthy of emulation by all the boys and young men of our land, and if we grew up with his spirit, we would have a nation of worthy men. A poor boy, encircled by difficulties, opposed by obstacles, and obliged to labor by day, he spent his evenings in reading and studying, storing his mind with those truths which were helpful to him in his office as President of this great nation. Books were few, his library was small, his two principal books being the Bible, which he read carefully and intelligently, and which was his guide in all his affairs, and Shakespeare, from which he learned men, and eventually became a master of men.

With a kind and loving heart, the joy of his own mother and his stepmother, both of whom said that he had never spoken to them a cross or unkind word, and never failed to help them; one interested in humanity, as is attested by his pardon of soldiers when condemned to death, thus saving boys for their mothers; and by his emancipation of those who had been under slavery for so many years, he was true to his principle, but he never antagonized men by an offensive manner or by the

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use of strong language. He overcame the enmity of his opponents, and showed his strong-mindedness by elevating to the Chief Justiceship of the Supreme Court of the United States the man who was his only strong opponent for the Presidential nomination.

As the days pass, and we learn more of him, we admire him and his character, and his spirit and life are worthy of our imitation.

I hope that all the boys and young men committed to your charge will become strong men, faithful in every duty, steadfast in principle, interested in the study of the Bible as their guide, and following Jesus Christ as their leader.

THE DAY OF OPPORTUNITY

*David G. Downey, Book Editor, M. E. Book
Concern*

The tendency of the youth of today is to make light of opportunity. The sons and daughters of this age are inclined to think that their fathers and mothers, or their grandfathers and grandmothers, had a much finer chance to get on in the world than they themselves have.

It is always easy and comfortable to put the

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Golden Age in the past. This accounts for our own failures. The simple truth, however, is that this is pre-eminently the age of opportunity. There never was a finer chance for high and noble service than in the opening hours of the morning of the twentieth century. The Golden Age is always at our door.

It is more true today than in Elizabeth's day that "to be alive is glorious and to be young is very heaven." True, the material earth has been discovered and plotted, the physical seas have been sailed and sounded; nevertheless, all the finest experiences of humanity, all the ethical and spiritual possibilities are still continents to be explored and developed, oceans to be mapped and fathomed. The quest of the Holy Grail is still possible and still necessary. This is the truth enshrined by Edward Rowland Sill in his exquisite poem:

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain,
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel —
That blue blade that the king's son bears — but this
Blunt thing —" he snapt and flung it from his hand,
And lowering crept away and left the field.

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Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

We are all sons and daughters of the King.
Let us then not complain of our weaponry, our
equipment, our circumstances; but with courage,
faith, and high cheer let us go to our tasks and
win notable victories for our King and His
Kingdom.

THE IDEAL WORLD

David W. Dennis, Professor, Earlham College

My young friends, I am asked to say what I
would most like to say:

Trust no future how 'er pleasant,
Let the dead past bury its dead;
Act, act in the living present,
Heart within and God o'erhead.

Acting, diligence in business, at your time of
life and in your situations, means preparing your-
selves by the mastery and marshaling of informa-

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tion, by the acquisition of skill and the use of it while you are acquiring it, by reflection, observation, and experience, by every available training of mind, heart and body to meet every duty that comes in your path.

Your duties must be met by a fuller knowledge and surer skill than the same duties ever have been by your forefathers. They came West from North Carolina, New England, and elsewhere to a forest-crowned, rain-soaked Indiana — like the brave men they were — and cleared away the forests and ditched their acres. The West is all pre-empted. What can we do? Go down instead of out. The *Literary Digest* has given us a picture of a boy standing by 228 bushels of corn which he has raised on one acre of ground. This multiplies our average yield by ten. What return should we make to the man who would lead us into another United States? But this boy is the dynamic pioneer who has led us into, we may in moderation say, a half dozen possible United States. Let us suppose you are to be a physician. The towns are full of doctors; you must go farther into the profession than did the doctor of the old school. There will then be room for you beside him; room for you and him. The stomach, its ailments, and their relief are all one man can master. Confine yourself to these;

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the busiest doctor I ever knew did just this. Do it and you can serve your fellows and make a living in any town in which you may be. It is the wild woolly West of ignorance you must invade; clear or subsoil or underdrain or irrigate its mental lands, hitherto unclaimed and unreclaimed.

There is a journey ahead of you whatever you are to do. Sixty years ago a college graduate was equipped for any position as a teacher in Indiana. Today university training is necessary for the best High School positions. Your journey must be into your profession or trade. "This one thing I do" is the essential motto for today and it will be for tomorrow.

We never tire of telling the story of a blacksmith like Robert Collyer, who in twenty-one years at the anvil so educated himself that he became a famous preacher and a platform orator for the rest of his life. It could hardly be done now; one would lose his place at the forge if he attended to it so little. We must love our tasks, live in them and for them, as well as by them, until we have brought renown to them. The novel of the future should leave its blacksmith-hero a worker in iron; make him — say a mechanical (auto) engineer.

"Back to the farm" must become more than a slogan if we are to prosper as a nation. Our story now begins: "He was born in Ohio; he warmed

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his feet on a frosty morning on the grass where a cow had lain over night; became a school teacher at seventeen; a soldier at eighteen; climbed to shoulder straps at Antietam, Opequan, Cedar Creek, and Fisher's Hill; became a congressman at thirty-three; governor at forty-eight, and President at fifty-four. 'He burst his birth's insidious bar.' "

When we have lived on the farm to such purpose as the boy above referred to, when we have done it on millions of farms; when by study of its multiform activities, we have perfected our herd of Herefords, of Durocs, of Orpingtons, of Percherons, when we have mastered the adaptations of soils and crops; when our dairies, our soils, our plants, our animals all know their enemies and friends among the bacteria, and each has harnessed the one and conquered the other with the same certainty that civilization has now the Shropshire and tiger; when the farmer boy has, by the mastery of all these processes become the peer in culture and manhood of the very best, then we shall be ready for the novel that begins with the farmer's boy and ends with the Captain of the Langshangs.

Meanwhile we shall have discovered that there are two worlds at least; one is the spectacular, the strenuous, the outflung, the competitive, the

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conquering — in short, the limelight of the world. We hardly need to be encouraged to enter this. The other is the quiet, the helpful, the perceiving (adjectives will hardly describe it). It finds a new place or makes one instead of pushing a neighbor out of his; it is creative, it improves while it uses, is room-making and therefore roomy. The first harvests only. It grows rich while it impoverishes, sees no burning bush for it is too busy “plucking blackberries.” The second plants that it may harvest tomorrow; enriches while it uses, helps others climb by inventing new ways to get up, pauses before the golden glow of the dawn and gives thanks that

God lives and lifts his glorious morning up.

All that is desirable of the first world may enter the second; its noise, its vanity, its startling qualities, its first-page features hardly can.

Let us thank God for this “new world.” Properly equipped in head, heart and body you may enter it. Your knowing friends will rejoice for they will see that you shall become rich. Your neighbors, your state, your country, mankind will rejoice because in it you will win the more; really, because others will share in the victory.

In this new world we shall not become famous —

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get a hero's medal because we do our duty — for in it all shall do this “from the least to the greatest.” Would it not be good to lose our heroes because all are heroic?

In our new world we shall not only upon occasion rise at three in the morning “to learn by a comet's rush,” but at all convenient hours of the day we shall be alike eager to learn “by a rose's birth.”

Ah, if we could but see Niagara. It is almost the largest comprehensible unit of the almightiness of God. Its roar terrifies us, its rush astounds us, its busy whirl stirs our dull senses, arrests our lethargic attention, or, it may be, draws it away from ourselves.

I do not understand Niagara; I go to see it whenever I can. Not dull, but dead, indeed, we should be if it did not arouse us; but Niagara is dangerous, destructive. I always return from it with a relief and gladness, to a cornfield, living the aspiring life of the soul and sky, drinking in the joy of the clouds and the sunshine, singing its enchanting rustle while it gathers in the energy that shall feed the world.

Build your house by the cornfield, but go sometime to see Niagara. The restful thing there is that the citizens of the quiet world have studied out a way to make Niagara's awful energy render

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midnight illumination 100 yards ahead of a boy on his wheel, or shine like the sun itself for him at the fireside half the circle of the earth away.

An illustrious example of the first world was Napoleon; of the second, Pasteur. A straw vote of France has lately named Pasteur as the greatest Frenchman of all time. Why not? He has already saved as many lives as Napoleon destroyed, and the list grows and will grow while time lasts. He has filled the treasury of France with more money than Napoleon ever took away from it.

It is a glorious new world war along the Rhine. Pasteur is commanding on this side that the rabies shall kill no longer; Koch on the other that cholera shall never again stalk from one new made grave to another, across Europe, across the Atlantic, across the United States, its awful harvest only stayed by the nine thousand miles of homeless expanse, the Pacific.

It is a new day to which I cite you; a brotherhood, a democracy. Do not despair of it. The golden rule is attainable, is practicable. God has given us a working model in the organization of our bodies. Eye, brain, hand, foot, lung, heart, stomach, muscle, bone, etc., are equally faithful and receive equal pay. Every organ is made up of many millions of units called cells. There are more of them working together for the good of the world

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than all the people in the world. Everyone of them is faithful, just, impartial. There is no first or last, no better or worse, no high or low, no great or small, in all this vast organism. Some command, as the brain cells, some obey, as the muscle cells, some protect and support, as the bone cells, some bind together in one bundle. Some are more important than others for if they refuse to act or act improperly death results. Other millions of cells can die and man live on, but the circling around brings the life blood to all and they eat and live. The pay is the same whatever sort of service; it is justly proportioned to the amount of service. There are unemployed cells in the body — the white blood corpuscles; they can teach us, if we will listen, what is our chief fault as a nation. These swim in the blood current, eat at the first table; this, that they may ever be ready to serve at a moment's warning. At need, they knit again our broken bones, bind up our wounds, become an army and repel invading bacteria.

Our children are the nation's unemployed. Some time the state will take care of all the uncared for, as wise parents do now, that there may be no recruits for the thinned ranks of anarchy and indigency; that all the posts of service may be filled with happy, intelligent, skillful, industrious citizens.

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Wasteful as our farming has been, ruinous as our slaughter has been, our neglect of them so that they have been unharvested when ripe, and wasted by torch and tempest; prodigal as we have been of our waterpower, cities, and our mines of coal and ores; thanklessly as we have squandered our stores of natural gas, all this is negligible compared with the mental, moral and physical waste of our children. The state of which we are a part should be as kind to its orphans and the children of its poor as your parents are to you. What efficiency we might then expect from the next generation.

The conservation of our children is our one big duty. They are the indifferent units of our body — social, political, industrial, religious; the white blood corpuscles, and must be cared for. We can't? The money wasted in battle ships will do it; or, if we need battle ships, we have other moneys.

The Psalmist long ago prayed for his country, "that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: that our garners may be full affording all manner of store" — a prayer for conservation in the right order, the sons and daughters first, then the riches for all.

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Utopian? Not at all; not for you, for you are young; and we shall always have the young with us.

THE YOUNG MAN AND HIS MONEY

Charles R. Brown, Dean, Yale Divinity School

Money is stored up in life. If you work hard for a day and receive five dollars for it, that gold piece is so much of your own life expressed in terms which all the world understands. You have put it into energy, intelligence, fidelity, if you really earned the gold piece — it is that much of your life! And you can make it minister to your life in a legitimate reaction. The gold piece will put food in your mouth to repair waste, it will put a hat on your head, or offer books to your mind, or travel to your wish for a broader outlook and experience. You cast your effort on the waters and the gold piece brings it back to you in some other form which you prize.

You can, if you will, make your gold piece minister to other lives — education for the child, medical attendance for the sick, comfort for the needy — it will mean life for each one. You can also relate yourself to the activities of men

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through your gold piece. If you spend it in a saloon, you start other men to making beer and whisky and keeping grog shops. If you spend it in a gambling den, or brothel, you swell the demand for those forms of vice to the extent of your gold piece. If you spend it for groceries or clothing or books, you start men to producing those wholesome articles. You have power over the world of activity to the extent of your gold piece.

You see then how vital is the relation between money and manhood. There are four relationships which a young man sustains to money. First of all he relates himself to it by the money he earns — earn it honestly. I take it for granted that every young fellow who had strength enough of mind to come here is either earning his own money or intends to earn it. Earn your own money then if you would make it a ministry to manhood. Never think of sitting around waiting to inherit it — it is the mark of a decadent. Never think of setting out to marry it. It may be well enough to marry a woman with a fortune thrown in if your own honest affection happens to steer you that way, but it is disgraceful to marry a fortune with a woman thrown in. A man who sells himself is as much lower than the girl on the street who sells herself as he is stronger than she. And the man

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who does not know the joy of taking the girl of his choice to the home which his own energies have provided, even though it is no more than a three-room cottage, and then of caring for her until he can give her all manner of advantages, misses half the joy of life. Earn your own happiness, if you would find it satisfying.

Earn your own money, I say, by honest effort — beware of the short cuts. These “get-rich-quick” schemes rob about ninety-nine people out of a hundred of their money — some promoter gets it. And the one man out of the hundred who makes money commonly loses his own soul in the process of getting something for nothing.

Earn it — do n't gamble for it, either at the race track or poker table, the bucket shop or through buying stocks on margin! You ought to be able to feel that every dollar has come to you by the investment of energy, intelligence, fidelity. You must feel that you have given some valuable equivalent, which cannot be said of any dollar won through gambling. Shun the whole dirty business of gambling as you would shun leprosy. You cannot afford to carry a piece of money in your pocket which is not clean.

Earn it — do not steal it! It ought not to be necessary to say that nearly forty centuries after God said from the top of Mount Sinai “Thou shalt

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not steal." It is necessary! My experience of twenty years in the ministry dealing with boys and young men, having them confide in me and appeal to me to help them out of terrible situations, has led me to know that there are young fellows present who are stealing. The only salvation is for him to walk so that he can look God and man in the face.

Let me appeal to you as one who has heard the voices of boys and young men tremble and break in their confessions, who has seen their faces ashy white over what they feared was in store for them, who has watched them with their minds intent on state's prison, wondering if they would soon be there — let me appeal to you, "Never lose out of your heart the horror of taking what is not yours." Earn your money honestly — there is no joy in any other sort of wealth.

In the second place a young man relates himself to money by what he spends — spend it conscientiously! Of all the fool ambitions which sometimes have their hour with young men that of being known as "a good spender" is the emptiest. The young fellow who lets his money slip through his fingers easily, recklessly; the man who robs his employer, perhaps, in order to have plenty of automobile rides and road-house suppers, and then rides to prison to think it over for a term of years,

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is very commonly known about town as “a good spender.”

Men laugh at them, and even the girls have their own ideas on the subject. They know that the young fellow who sends them American Beauties when he can scarcely afford dandelions is simply indicating that he has more money than brains. When these very girls come to select husbands they prefer men who have more sense. There are lots of girls in this world who are not half as silly as certain foolish men think they are — they quietly laugh in their sleeves at the “good spenders,” even when the money is being spent on them. Extravagant spending has become a fruitful source of temptation which in turn has led to terrible dishonesty.

Money is power to quicken activities wholesome and helpful or vicious and hurtful. Therefore, put wisdom and conscience into the investment of every dollar you spend.

In the third place the young man relates himself to money by what he saves — save prudently! You will see young fellows hopping around in society, chirping to the girls like so many canaries. If any one of them went to open an account in a savings bank he would have to be told three times where to sign his name. He is missing the larger things in growth, travel, in enrichment for himself

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and for those other lives which are bound up in his own, for the sake of the mere gratification which may be in no sense wicked but is unworthy of such a sacrifice.

I make it a point to urge every young man to save his money by taking out life insurance early. The financial effects of it are good and the moral effects better still. He begins to feel that he has a stake in life. He has been providing for his own interests and for those of the family he has or may have; and there is a satisfaction in that which goes away ahead of the purchase of American Beauty roses, automobile rides, theater parties, or wine suppers.

And finally a young man relates himself to money by what he gives — give generously and systematically. You may earn honestly, spend wisely and save prudently, and still allow money to be your master instead of making it the servant of moral purpose, the messenger of good will. You must couple, therefore, with the other three habits formed early and steadfastly that of generous and systematic giving.

In setting out to earn your own money honestly, to spend it wisely, save some of it prudently, and to give a certain portion of it generously, expect and accept a certain amount of struggle, hardship, sacrifice. What, indeed, are your health and

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ambition for but to face and conquer all this! When any young man's interest is in avoiding pain and seeking ease; when he is always insisting on comfort and grasping for luxury, he does not deserve to be young. He is not young — he is already old and defeated. Accept the struggle and the sacrifice! Rejoice in it all, for that is what transforms pulp into reliable fiber, boys into men.

—From *The Young Man's Affairs*.

By Courtesy of Thomas Y. Crowell Company.

SELF-SATISFACTION AND PITY

T. N. Carver, Professor, Harvard University

One of the greatest railroad presidents which this country has ever produced used to make it a rule never to promote any man who was satisfied with what he had done. The reasoning on which he based this rule was very simple. If you are satisfied today with that which you did yesterday, it means either that you have no very high ideals as to how work ought to be done, in which case you are not likely to improve, or it means that you cannot see today how yesterday's work might have

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been done better, in which case you have stopped growing mentally. If you cannot see today how yesterday's work could have been improved upon, you are no wiser today than you were yesterday. The man who is not growing mentally and morally is already too old, however young in years he may be, to be promoted to a position of greater trust and responsibility.

Beware of being satisfied with yourself.

Infinitely worse than self-satisfaction is self-pity. The question is sometimes discussed whether Shakespeare teaches morality or not. That is very much like the question whether the air exerts any pressure or not. There may be few ethical formulae, few statements of moral principles which could be framed and hung on the wall or thrust on the attention of our neighbors in an opinionated way; but the greatest fundamentals of rational morality are so all-pervasive as to almost escape our notice. A careful study of the characters of Shakespeare will show one principle which is, after all, the greatest of all moral principles. Every character which we are made to admire was a character which neither good fortune nor ill fortune could spoil. When good fortune came, they all remained simple, modest, generous, brave, and loyal. When ill fortune came, they did not pity themselves, did not become rancorous

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and bitter. The men stood up like men and received the blows of ill fortune, and did not "squeal." The women bore their misfortunes with meekness and fortitude, and did not lay the blame on others. On the other hand, every character which we are made to despise was spoiled by good or ill fortune. If fortunate, they became vain, boastful, and ostentatious. If unfortunate, they "squealed," they laid the blame on the world in general. Everyone of his despicable characters was made despicable either by vainglory or self-pity.

These two attitudes of mind are very closely akin. They both grow out of the quality of egotism. If you think more highly of yourself than you ought to think, you will assume an air of supernal virtue when success comes to you, and you will strut about like a turkey gobbler, making an ostentatious display of wealth, or other evidences of success. If failure comes to you, it will not shatter your self-conceit, it will merely make you bitter against the world for having cheated you out of your deserts. You will pity yourself and blame the rest of the world. Then you are ready for any kind of crime or villainy.

Beware of self-pity. There is no crime to which it will not drive you, if only it becomes deep enough. Pity yourself enough, and you will commit any

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crime in the calendar. Pity yourself only a little, and you will only become mean and ugly in your disposition.

WORDSWORTH'S DAFFODILS

*William H. Maxwell, Superintendent, New York
City Schools*

The poet Wordsworth wrote the following lines :

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

I gazed, and gazed, but little thought
What wealth the show to me had brought.
For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

Under the symbolism of the daffodils, the poet expresses the everlasting truth that the happy,

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the fortunate life is not the life of luxury or riches or power, but the life that has garnered the largest harvest of joyous memories. Every child should know that he or she has the chance to lay up this wondrous treasure. The days in school — friends, teachers, children — the little acts of love and helpfulness which you do and which you receive — may you be able to see them all as the poet, with “that inward eye which is the bliss of solitude,” ever after saw the daffodils!

I can wish you no happier fate than that you may be enabled to so live that every day will add something to the wealth of pleasant memories. For that wealth stored in your hearts is wealth which moth and rust do not corrupt, neither thieves break through and steal.

May every day of your lives yield for the future a vision of daffodils!

SOME DUTIES OF A CITIZEN

Mabel Boardman, American Red Cross Society

In the busy life that fills the world today our work should be of a positive nature. Do not be content with being simply good, be good *for something*.

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We might shut ourselves up in a monastery or a convent and spend all our days in being good, but at the end though the world would be none the worse for our having lived in it, it would be none the better. Would this content you and me? Are we willing to let the one life that we live in this world be as poor a thing as this? Are we willing to leave behind us nothing done for others' good? It is in our relationship to others that our best citizenship will be shown, for a citizen is a member of a community of persons.

It is not the great men of a nation that help it most, it is the character of all of its men and women that will lift a nation to a higher plane. It is not some famous victory or some great invention that makes the life of a people nobler and better. It is the daily lives you and I live, it is the way we do our work, the way we enjoy our pleasures, it is above all the way we take our responsibilities and accept our duties that will make us a better and a nobler people.

The true growth of any nation is by evolution, not revolution. Did the overthrow of republics or monarchies make the people of a country better people? Or has it been the slow sure growth in the character of thousands of individuals during many centuries that has gradually lifted us out of barbarism into the Christian civilization of today?

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It is in this growth that you and I should take our part as an individual citizen, making the world better by our being in it. Make the home life better by filling it with interest in the important questions of the day, crowding out the petty gossip, the narrow selfishness, and so by your thoughts and discussions help to solve wisely the many problems of our people. For these problems will be solved by the people, and unfortunate the people who do not solve them by wise and thoughtful deliberation.

Make the business world better because you are in it. Deal with all men honestly and truly. Believe — and this is not easy — that you would rather have a man deal unfairly with you than that you should deal unfairly with him. Set for your business life as high a standard in uprightness as you do for your individual life and the business world will be your debtor for this principle.

Enter with your heart and mind into the civic life of your community and make this better because you are a part of it. Believe that anyone who once sells or barter his vote should lose forever his right of citizenship, that such an act has lowered the standard of the whole community, and cast a blot upon the fair escutcheon of your country. Realize, each one of you, your responsibility to the community in which you live. Your public

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officials will be what you require them to be. The people of this country do rule, and only their own neglect of their civic duties takes this right from them. Do not put the fault that is ours upon the constitution, that is broad and strong enough for any men to do right under, but remember it is the spirit of honesty and truth that really counts in public life.

If you take public office take it as a solemn service and not for self-glory or self-exploitation. Remember many temptations will surround you. The standard, which at first you held so high will be in constant danger of a fall, so hold it firmly with courage in the right and the true heart of an honest man.

Remember there are two sides to every question and temper always your enthusiasm with justice. When abuses exist study calmly, carefully, and wisely the best methods for their remedy. Beware of false prophets who like quack doctors promise a remedy for all ills. Guard yourselves lest in seeking what you think your rights you do not bring about another's wrong. Remember that the making of ten more commandments would not make us better men and women nor raise the moral standard of our country. Upon you and me and all the other people of this country as individual citizens must depend its moral standard in private,

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in business, and in public life. Look out for the beams in your own eyes.

When reforms are needed let them be brought about by strong, clear-headed, righteous reason with the sense of our own remissness in our duty, and not by the sudden violent passions of our outraged feelings. Reforms will prove but abuses in disguise unless they are built up and sustained upon the firm foundation of our constant unselfish help and interest.

And so you see, we always come back, you and I, to ourselves, to our duty, our work and our character. In ourselves lies the virtue of our citizenship and what we are that will our country be also.

Take then this fine responsibility, and God grant we each and all may prove such citizens that our great Republic will be the better because we have been a part of it.

THE GIFT OF KNOWLEDGE

*Evangeline Booth, Commander, U. S. Salvation
Army*

None but fools would think lightly of a gift so priceless as that of knowledge. How much more

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to be treasured than wealth, or sought for than fame! What a key of possibility placed within the hands of man, unlocking so many of the mysteries of this world's entanglements, and giving a clue to so many of life's hidden meanings.

Its pursuit has made thousands oblivious to poverty or pain, and the promise of more worthy discoveries beneath its restless waters has cast a halo around many an otherwise dark and dingy future. For after all, what pen could describe the inviting fascination of an awakening thirst to know?

The young artist realizes but little joy from the picture of today compared to that immense satisfaction derived from nursing buoyant ambitions of what the future productions of his paint and crayon are yet to be.

The man of science, laboriously wrestling with the intricacies of some invention yet in its germ, forgets both fatigue and toil in the vision of some piece of mechanism of unique completeness which the promise of greater knowledge holds out to him.

Does not the musician revel in the thought that the deeper he dives into music's soul the more there is in its worlds beyond?

But the charms of knowledge are not to be compared to its potent value in emphasizing the character and empowering the life. Although God has blessed, and does bless, the use of the most illiterate

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and unlearned — and will ever do so, while such stand their feet upon an unreserved consecration — yet the culture of the mind is not to be lightly valued. It is too mighty a thing, and influential in all its far spreading issues. Wilful ignorance finds no favor in Heaven, neither will God work miracles to reward it.

I cannot help thinking how much more efficient fighting in the Kingdom of God there would be if there was a little more seeking how to do it. Men too often neglect to learn the lessons of wisdom and advice which God has caused to be written upon the pages of every life; and there is no question but that ignorance and stupidity have been the reason of three parts of the spiritual wrecks which strew the shores of time.

Here is a man who takes up farming. He gets from his surrounding neighbors every bit of information that he can as to how to run the business; he collects every particle of literature printed which is likely to be of any assistance to him; he listens to every story of success and tale of misfortune, gathering all the experience within his reach, sits up at night to plan, and is up at day-break to test his schemes in the light of the fresh day. He must make the thing go, and this can only be done by solving agricultural problems, by getting a perfect knowledge of the business.

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But here is a man who gets converted; he starts for Heaven; it is a long road and a difficult one — there is much more up-hill work than down, but he undertakes the journey; he is to champion the cause of his Master, although he is quite a new hand at the task; he holds himself responsible for the saving and blessing of others, although it is the most intricate business one can be engaged in.

He doffs the dress of the worldling and adopts the garb of the Christian (if not, he ought to), and enters into the battle with minds as cunning as their hearts are cruel with sin; as brazen in blackness as Heaven is fearless in purity — but where do we find him? In tens of thousands of cases with the slothful in business, leaving God to drag him to Heaven, instead of fighting his way there, talking of blessing others, when he has never studied how to do it.

Does he overlook that all the devils in Hell will attack him, strongest and most subtle temptations will assail him, every conceivable barrier will be cast before him; that all the powers of evil, all the strength of vice, all the champions of rascality will form in line against him?

I tell you that to get to Heaven you want to know the eccentricities of the road, so that you can make “straight paths for your feet,” or you will never get there. It is a delusion for any soul

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to ground his arms and expect that mere desire is going to win the race! You say he would never start but for the limitless measure of God's conquering grace. Yes, but you forget that this conquering grace is only for those that are diligent and study to show themselves approved. You want to search into the inner meanings of the grace of God.

The finest faculties of the greatest intellect can never fathom the bottom of those waters; the swiftest mind to grasp and understand can never soar to its full heights. Oh, that our prayer might be Solomon's: "A wise and understanding heart!" He became so learned that his knowledge, overshadowing his pen, poured out 1,005 songs and wrote 3,000 proverbs. In fact, it would be difficult to say what Solomon did not write. His writings stand, and they will stand while the ages roll. Oh, what a power was the knowledge of Solomon! And yet the Bible tells us that even such knowledge as this — grand, great, and mighty as it is in all its far-reaching influences — without charity (love) is nothing!

No wonder! Knowledge and charity, how can you possibly compare them? You may as well stand the rush-light by the sun, or expect the rain-drops to rival the ocean. How could knowing make up for being? How could thinking make up

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for feeling? How could the brain — glorious as it is — take the place of the soul? One “vanishes away,” the other is immortal. Knowledge springing from, revolving around, and resolving itself into charity, is one of Heaven’s mightiest forces. Knowledge without love dwarfs the soul, narrows the sympathies and minimizes the character.

Love that passes understanding,
Angels would the mystery scan;
Yet so tender that it reaches
To the lowest child of man.
Let me, Jesus,
Better know redemption’s plan.

After all, men can know all about the path to Heaven, seeming to tread it so far as the letter tells, most perfectly; so walk by the lamp of knowledge that they never fall into the ditch of vice; so as never to become a drunkard, or a gambler, or a wife beater, or a robber — indeed, they are very religious — but when before the scrutinizing gaze of the Judgment Throne, or trying to get a look within the star-bedecked gates of love’s own land, their righteousness will be found “filthy rags,” and their debts too heavy to pay. And so, seeing that knowledge is so poor a treasure without charity, we thrust our hands deeper into the casket of God’s gifts and draw from its clus-

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tering gems the pearl of charity, the finishing touch to the Christian character, which, incorporated into the very fabric of our lives, will indeed cause the divine in us to transcend the human and bring us back, as nothing else could, into the very image of God our Maker.

STUDENTS AND CITIZENSHIP

John Burke, Governor, North Dakota

At request, I am writing a few words of congratulation and encouragement. I am sorry that I am not able to meet you in your chapel and talk to you at close range. It would be more satisfactory, for when you can hear the sound of a man's voice and grasp his hand you not only know him but you are in a position to judge of his sincerity. The best I can do under the circumstances, however, is to engage you in a long-distance chat.

I congratulate you upon the privilege of living in this day and age and in a country of such wonderful opportunities. You have entered this place for the purpose of equipping yourself for the battle of life. Never has there been a time when an education was easier acquired or the training more

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thorough or practical. You are surrounded with conveniences that the scholar of a generation ago never dreamed of, and education has only kept pace with the general growth and development of the country. The modern conveniences of life have taken away much of the former drudgery and contribute much to the happiness of man. But your happiness and success in life will depend largely upon your individual efforts.

You have heard a great deal recently about the people governing themselves, and you are no doubt surprised to hear the subject broached at all, for as early as you can remember anything you will recall our boast on the Fourth of July and at other times that this is "a government of the people, for the people, and by the people," and of course it follows that in a government of the people the people govern themselves. You know of course that there is a difference of opinion as to how the people should govern themselves, some claiming that the government should be through representatives elected by the people, while others claim that the people would be better represented with a check on their representatives through the initiative, the referendum, and the recall, and by the election of United States Senators by a direct vote of the people. There can be no question as to the right of the people to adopt either system,

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for we are living under a Constitution created by the people which can be changed by the people at will when necessary.

Though it be said the delegate system has not proven entirely satisfactory, no great danger could come from its adoption, however, as the power is in the hands of the people to discard it and go back to the old system if found better. It is claimed that the more direct system of government would prevent lobbying, for what use would it be to the big corporations to secure the passage of a law if the people through the referendum could repeal the law; and of what use would it be for the big corporations to prevent the passage of a law if the people through the initiative could secure its passage.

It is claimed in addition that it will keep the representatives in the straight and narrow way, for if they do not do their work as it should be done, the people through the initiative and referendum will do it for them. It is further claimed that the people will seldom have to use either the initiative or the referendum, for with this reserve power in the hands of the people and the lobbyists eliminated from our legislative halls, legislative assemblies will pass the laws that the people need and repeal those which are unnecessary and oppressive.

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On the other hand it is claimed that the people as a whole are not capable of voting intelligently on the passage of laws by means of the initiative and referendum and that this new system would encumber our statutes with useless and often vicious legislation. Possibly a useless law might be passed, the representatives of the people often enact useless ones. Possibly vicious laws might be passed, the books are filled with such that the people's representatives have passed, and very frequently the people cannot get rid of vicious laws passed by their representatives without the initiative and referendum. With them they can and will, for the whole people will not suffer long under vicious laws when it is within their power to repeal them.

Is not the serious charge that the people as a whole are not capable a reflection upon the intelligence of the people and our splendid system of education? Is not the Constitution the most profound as well as the highest law in the state, and yet it is the people's law made by the people and amended and changed by the people so as to meet the exigencies of the time at their will. And do not the common ordinary citizens every day decide the most momentous questions of property rights and of life and death in the jury box of our courts where the country is really governed? Many peo-

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ple no doubt are not able to draft a law — this is also true of many members of the legislative assemblies throughout the Nation — but they are capable of deciding between right and wrong, of passing upon the fact as to whether a law is right or wrong, and is this not all that is necessary when there are so many among the masses who are capable and who will see that the law is in legal form and not at variance with the Constitution?

There may be some question as to whether it is appropriate for me to argue either side of this question which may, if it has not already, become a political question. Without further discussing the merits let me say to you, my young friends, that the more responsibility you can place upon the citizen the better citizen you are likely to make of him.

The more interest he takes in civic life the better he becomes informed on political subjects and the more he feels the responsibility that has been placed upon him. In all American history you can count the traitors among our soldiers and sailors upon one hand. Why is it that soldier or sailor is so loyal? What is there about his profession that makes him patriotic and willing to die for his country? It is the responsibility that is placed upon him which makes him feel that his services are dedicated to his country and for

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which he is willing to die if necessary at the command of his superior officer.

You can perhaps call to mind an instance of some wild young fellow elected to public office, whom nearly everyone expected would go wrong, and yet who turned out to be a very efficient officer. It was the responsibility that made the change. You can perhaps remember being detailed by your teacher to look after some special work, and while the work may not have been of great importance you will recall how careful you were, how anxious you were to do the work well, because you were charged with the responsibility of doing it. And so it is in life, the things that we do best are the things which we must give an account of or the things for which we are responsible.

You will soon leave this institution and go out into the world to make your way in life. You will be charged with the responsibility of citizenship. If this is a government of the people there are none of us who can shirk any duty if we are to keep it a government of the people. There is one sure guide for every citizen, and that guide is conscience. Always be guided by your conscience. Take the moral side of every public question for it is bound to win in the end and you have the consciousness always of being right. Get on the right

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side, stay on the right side. Be right in public life as well as in private life, not because it may win temporarily, but because it is right regardless of the consequences. Many who are honest in business are dishonest in politics. They seem to think that all is fair in politics, that there is a political license to be dishonest and that any tactics may be resorted to that will win. This a fatal mistake, for all trickery and fraud and dishonesty, whether in business or politics, whether in public life or private, will sooner or later be discovered and bring disgrace and infamy upon those who are guilty of it.

I have said something about the modern conveniences of life. Society has done much for us and the more it does the more we owe and the more we must do for society. Robinson Crusoe upon the island owed nothing and could do nothing for society. He had perfect freedom. He could do anything he wished. He could have any kind of a government he wanted. He could be a king, czar, emperor, or any other kind of a sovereign with only himself to rule, but he could n't have any of the modern conveniences of life or the companionship of men. He could n't have any electric lights, telephones, automobiles, school houses, churches, or any of the modern conveniences of life, and yet he had absolute, perfect freedom.

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But, oh! how glad he would have been, living there all alone on the island, frightened at the sound of his own voice, lonesome almost unto death, to have seen the people coming and settling down around him and building school houses and churches, electric light and telephone plants, street car lines and railroads!

How glad the solitary castaway would have been to have exchanged some of his personal liberty for some of the modern conveniences of life and the companionship of man! But just as soon as the change is made and the people come and settle down around him and build school houses and churches, and put in water works and sewers, just so soon will it be necessary for each to give up some personal liberty for the benefit of all; just so soon will it be necessary to have some rules of civil conduct to regulate and control the conduct of men and women to prevent them from encroaching upon the rights of others.

And this we know is emphatically the first duty that we owe to our country as good citizens, to respect always the rights of others and the laws which regulate, govern and control our conduct as citizens.

Among the very best things that the immortal Lincoln left us in the way of advice is the following:

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Let respect for law be breathed by every American mother to the babe that prattles in her lap; let it be taught in the schools and churches; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice; and in short, let it become the political religion of the Nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.

If this was necessary in Lincoln's day it is more necessary now. Our government is more complex today. Since Lincoln's day the great corporations and trusts have organized; labor and capital are in continual warfare, the great development in electricity and along all commercial and industrial lines has made new laws necessary for the control and regulation of new conditions and has made a complex government today that was in Lincoln's day comparatively simple. The Constitution gives us the right of free speech, it gives freedom to the press, and we can invoke both for the repeal of any law but we cannot disobey the law without sacrificing our patriotism and our citizenship, for this is a government of the people in which we are all equals before the law; in which the laws operate upon all the people in such a way that no person gains any advantage over any other person under the law. What a beautiful theory

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of government! It does not always work out in accordance with the theory, but it is not the fault of the theory but the fault of those in power. If it does not work out in practice the remedy is in the hands of the people and every individual citizen is a part of the government. How it ought to make a young man's heart swell with pride when he realizes that he is a part of the greatest government in the world, and how anxious he should be to do his part as a citizen as it comes to him day by day.

THINKING AND DOING

*William A. Prendergast, Comptroller, City of
New York*

It is much more important that you should learn to think for yourselves than that you should try to remember everything that men have thought before you. It is only through those who think for themselves that progress is possible.

It is very important to keep your bodies healthy. Never forget that the only thing which separates men from other animals is the power to think. A horse or a dog can run faster or jump farther than you can. It is only in thinking that you are better and higher than they.

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There is one other thing just as important as learning to think, that is, doing right. Every one of you, when he has to choose between two courses, knows which is right and which is wrong. Never be mean. Never do an unkind thing to another person. In your relations with others there is only one rule worth while, "As you would that men should do to you, do you even so to them."

ELEMENTS OF SUCCESS

Caleb Powers, Congressman from Kentucky

In writing my views on something which would likely be of help to your student body I desire to say that there are several things essential to success. In the first place I regard character and moral worth as two of the best elements of success. There may be apparent success without them, but no real lasting success worthy of emulation has ever been attained without character and moral worth.

Another thing very essential is the concentration of effort. The day has passed when one can divert his energies into a dozen channels and be successful. The vocations are over-crowded; com-

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petition is sharp; there is a tendency everywhere to specialize; and in order to be able successfully to compete with those foremost in the various lines and avocations to which men turn their time and thought, there must be a specialization on the part of the student of the present day.

My advice to your student body is that each one of them make an inventory of his and her capabilities as early as possible, and choose some particular calling for which he is adapted and pursue it relentlessly. Turn neither to the right nor to the left; and refuse to be sidetracked or switched off. Set your whole soul, mind and energy upon the goal to be attained, and keep at it with a dogged determination that knows no such word as fail. Even a plodder, a mediocre, can achieve success if he will go at it in this fashion.

MASTERS OF DESTINY

Miles Poindexter, Senator from Washington

The brilliant John J. Ingalls, in his great sonnet, personified "Opportunity" as saying: "Master of human destinies am I."

Opportunity will come to you, but you can

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create your own opportunity, and mold events to the purpose you have in view. But to do this you must have a purpose, and fit yourself for it. To be masters of your own destiny you must have a clear idea of what you wish that destiny to be.

Each one of you, in what ever emergencies may confront you, must rely upon himself. The decision is yours, and upon it, not upon chance, your happiness and success will depend.

REAL PROGRESS

G. W. Norris, Senator from Nebraska

As the common people have advanced in education and intelligence and the forms of government have become more liberal and the rights of the liberty of the people have become better protected by forms of law, the fraternal part of man has increased in a corresponding degree. Men realize now, as they never realized in the ignorant past, that the real test of happiness is to be able to do good for your fellow men. No man can be happy who lives unto himself alone. The selfishness of greed, whether it be directed toward prominence in society, toward power in the political world, or toward the possession of wealth, will always bring misery in the end to the person who

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is thus moved. No one can be truly happy unless he has a fraternal feeling for the welfare of humanity. No one can have a light heart and stand in the presence of suffering and misery. No matter how the individual might be clothed with power or how fully he might live in luxurious and wealthy surroundings he can get no real enjoyment out of life if he makes no attempt to alleviate the suffering of his fellow men who are less fortunate than himself, and in the end, when we come to close up the book and cross over the river, the man will get the most comfort in the solemn hour, who is able to look back over his life and see all along the pathway emblems of his generosity, his honesty, his charity, and his mercy.

COURAGE AND SUCCESS

Eugene N. Foss, Ex-Governor, Massachusetts

There are plenty of opportunities for young men of courage. There are no opportunities worth while for young men who have not a good measure of courage. It's a good thing to bear these points in mind.

We want more young men of character and

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courage to interest themselves in public matters. The public business demands business management. The field of public business is rapidly becoming more open to alert and intelligent young business men who possess the courage of their convictions and the force and earnestness of character which command the respect and allegiance of the public.

THE OBJECT OF CRIMINAL JUSTICE

Simeon E. Baldwin, Governor, Connecticut

I am inclined to think that human punishment has legitimate objects other than human reform. Reform is a good thing, but it is not the only thing. It saves man from a life of misconduct and disorder, but society needs saving from the criminal, quite as much as he needs saving from sin. "The wages of sin is death." To that end it logically tends. The extinction of sin may require the extinction of the sinner, at least in this world.

The punishment of sin on earth is partly, at least, left to human government. When it takes the shape of crime, government must meet it with the strong hand, and add the human sanction to the divine, the sentence of the courts to the sentence of the conscience and the community.

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President Woolsey, of Yale University, in his able work on political science, came to the conclusion that the whole theory of criminal punishment which rested on solid ground was that to punish was to give the offender his deserts, and that government had a right to use its power for that end.

This seems to me far more logical and far more reasonable than the doctrine of the Italian humanitarian school that the right to punish rests only on the duty to educate the ignorant and reform the vicious.

WORSHIP AND SERVICE

*R. P. Smith, President, Kansas Wesleyan
University*

God helps men through men. He cannot, or at least He seems not to, help them without human agency. This is no doubt because God is a spirit, and has no voice, no hands, no feet. If He wants to speak He uses human lips. If He wants a message carried He uses human feet. If He wants in sympathy and tenderness to touch the troubled brow He must borrow human hands. If He wants to contribute to the poor, to build a church, a college, a hospital, or to send a missionary to the foreign fields, He is compelled to use money we

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call ours. So when our lips speak words of kindness and helpfulness, they may be called divine lips; or when our feet run errands of mercy they may be called divine feet; or when our hands in tenderness and sympathy wipe away the tear of care and sorrow that may be called divine hands. In rendering a divine service they become divine. Is it too much to say that, in this way, God uses these human members as His own? If not, then how close kindly and helpful service bring us to God.

THE MAIN THING

Rev. Charles M. Sheldon, Author and Lecturer

Life is not mainly play time, but work time. We are here in this world not to play but to work. We need to play only just as much as is necessary to keep our working energy in good order. No one needs to play more than is necessary to give him a strong mind and body for work. The person who feels that he must play a great deal is an intellectual invalid. The healthiest thing that most people can do is to use their brains a great deal. Brain work does not kill or exhaust half so much as physical dissipation. Education is worth too much to consider it lightly. Do the main thing,

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hold to the main purpose, and life will amount to something for all of you because you will be getting out of the school course the things that will make for manhood or womanhood. This is my wish for every one of you. I send this greeting with great good will and with best wishes for success to all of you.

UPPER CURRENTS

*J. R. Miller, Late President, Presbyterian Board
of Publication*

The power of friendship is almost omnipotent, whether for good or evil. We never can know what we owe to our friends who are beautiful and worthy, what they are to us, what they are doing in the building of our character, and what enriching of life they are giving to us. Every friend whom we take into our fellowship, whether for a shorter or a longer stay, builds something into the walls of the temple we are rearing. A pure, gentle friendship becomes in its influence like a holy presence, in which we can do nothing unworthy. It works in us, transforming us, inspiring in us all upward inspirations and reachings. Watch your friendships. Some who would be

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your friends will only bring ruin upon every fair beauty and every holy hope. Countless wrecks of young lives, which had in them marvelous possibilities of good, have been made through mistaken choices of early friends. Accept the friendships only which will bring you heavenly inspirations. No one is a safe friend with whom we may not pray.

IMPORTANCE OF CHARACTER

*John Cavanaugh, President, University of
Notre Dame*

You have seen men rise like the rocket and fall like the stick. You have seen brilliant men rise with amazing rapidity in popular esteem and then suddenly fall into obscurity or worse as a wounded bird stops in his flight and flounders earthward. You have seen men fail of success, but have you ever known a man to fail for lack of talent? Have not men in every instance failed for want of character?

The wise man will study his character, and know his weakness in order to be on his guard against it. Someone has said that the way to attain old age is to get an incurable disease in

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one's youth and spend all one's life in taking care of it. Similarly, the way to be safe and strong is to know our weak spot and to be mindful during all our life and to guard against it.

LIVING UP TO YOUR HIGHEST POSSIBILITIES EVERY DAY

*William G. Hubbard, Vice President, American
Peace Society*

There is an innate tendency in youth to think, "I will do better later on; when I am grown I will be strong, intelligent, good." So youth takes his ease, lets things drift, and waits for the future day to endow him with character. Character never comes by endowment. It is not a thing bestowed; it is the development of a being.

Character grows, like a tree, slowly, by the accretions of each day. Yet it is unlike the tree in that the tree grows without effort, by the accretions of sunshine, air and soil, while human character develops only by effort, by lessons learned, knowledge gained, and duties performed.

This effort should be both subjective and objective. First, *BE!* Second, *DO!* What a man does, grows out of what he is. *BE* what you ought to be. Then you will *DO* the right things.

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Seek the divine guidance; then plan for the work of a useful life. Have a high and strong purpose. Eliminate all personal habits that weaken your efforts, or hinder the accomplishment of your purpose.

Help somebody! Help as many as you can. That person is greatest who touches the largest number of other lives for their good. Think much of others and little of self. Then as the years go on, your life will become a luxury to yourself and a blessing to others.

Do your best every day; not once a week, or occasionally. It is the every day habit that determines character. The occasional good spurt is good for that moment. But the every day habit is the soil out of which the tree "Character" grows. Hence the importance of the motto:

"Live up to your highest possibilities every day."

BE STRONG

*W. A. Quayle, Bishop, Methodist Episcopal
Church*

Be strong! That is the message to the men and women who would be worthy of the coming time. Weaklings are not robust enough to achieve

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when the rush of the world is on as it now is. Therefore, it becomes youth, in preparation, to put on strength. In the gymnasium of brains they need to exercise unceasingly, and character is to be their acquisition. Brains without character cannot do this world's business.

“AND THEY THAT WERE READY WENT IN”

Robert J. Aley, President, University of Maine

In order to live by law and not by chance we must become disciples of the three g's — grace, grit, and gumption. We must cultivate grace until we have enough of it to take the gibes and taunts of our fellows without any disturbance of our calm or any warping of our judgment. It was grace that made Noah able to withstand the taunts and jeers of the dry weather prophets of his day and successfully complete his work. We must have grit enough to stick to our tasks and do the hard things of life without a murmur. It was Grant's grit that differentiated him from the other Union leaders and made him the nation's hero. We must have gumption enough to see things in their right proportion and do things at

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the right time. To do this, we must be alert, open minded, responsive, and adaptable.

The world is a fight. We all love a fighter. The winner is he who never loses courage because of defeat but who always comes back better prepared and more ready to enter in.

THE PLAIN PATH

*Mary E. Wooley, President, Mount Holyoke
College*

The plain path of idealism means taking for the ideals of life integrity and pure thoughts and generous impulses and noble purposes and just behavior — love for God and for one's fellow men. Is that the way along which you and I are trying to walk — not for our own sakes alone, but for these others also?

“This is the way,” said the prophet; “I am the way,” said the Master. “Walk ye in it,” commanded the prophet; “Follow thou me,” urged the Master.

The plain path seems far from plain sometimes when we are trying to adjust our own belief and new conceptions with our impatience, our unwillingness to wait for our conceptions to grow as

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we grow in wisdom and knowledge; but plain, nevertheless, when we realize that the one thing which Christ asks is that we should follow Him, our highest Ideal — the Way.

ON MAKING LIFE ATTRACTIVE

*Booker T. Washington, Principal, Tuskegee
Institute*

The old idea of life used to be that it was something to be gotten rid of as soon as possible; that it was something to be shaken off, and was not connected in any large degree with the life that is to come. More and more we are learning, however, that the new idea of life is that we are a continuous being; that the life in this world is as important as the life in the next world; that we simply continue to live after we pass from this stage of being into another stage of being. In a word, the idea is becoming more and more emphasized that life is something to be retained; that life is something to be made great; something to be improved, and it seems to me that as students, you ought to learn to get all you can out of life. I believe it is impossible for a person to live a high life, a noble life in the future world who does not live a high, noble life in this world.

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I believe that very largely in another life we are what we live in this life. We are certainly preparing ourselves here for what we are to be in another life; so we should practice the habit day by day of getting all we can out of life.

Be sure we get the best things in this life, be sure we do the best things in this life, be sure we learn higher things in this life. The person who has learned to love trees, to love corn, to love flowers, or has learned to get enjoyment and pleasure out of rain, out of sunshine — out of everything, in a word, that is put here by our Creator for our enjoyment — is the person who is contented and happy. Perhaps there are many things we have not yet discovered, but I do not believe there is a thing put here on this earth that is not meant for our use, to give us enjoyment and comfort.

My experience has been that one gets out of life what he puts into it. If he puts hard, earnest study and effort into his life, he gets pleasure, satisfaction and enjoyment out of it. You find an individual who is constantly complaining of those about him being selfish and cold in their treatment of him; you examine into the cause of that individual's complaint and you will find that he is cold and selfish himself. We get out of every department of life just about what we put into it.

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Life should give us opportunity for the highest mental, physical, and spiritual enjoyment. You want to learn, in a word, to fill your life with all the best that is in the world. Fill your life with all that is best by continually seeking out what is best, what is noblest, what is highest and best in men, in books, in nature so far as the treasures of nature have been discovered, and you will find with all of these highest and best things in life your lives will be successful.

HEALTH AND HAPPINESS

Harvey Wiley, Pure Food Expert

I cannot say much in two hundred words that will be of permanent value, and yet I realize that it is not the length of an address which determines the amount of good which it does.

I have an abiding interest in young people. There are many crops produced from our forests and fields amounting in all in value to about ten billion dollars a year. We have a tremendous output of our factories, valued at probably much more. Our mines and minerals may produce about half as much more. Nationally, in round numbers, our annual production of wealth may be

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placed at about twenty-five billions of dollars, but there is one crop which to my mind is worth a great deal more than that, and that is our crop of children and young people.

I lately said before the National Educational Association at Chicago, that if I were allowed to care for the health of the children of the country I did not care who doctored the adults. To me, one of the most important things for young people is their health, those habits of life, sobriety, honesty, industry, recreation, sleeping and eating, which make healthy bodies. Crime is recognized as a disease and may be induced by improper nutrition or bad habits of different kinds, because the disease of crime is very much like the ordinary diseases which we bring upon ourselves.

The length of life is determined largely in childhood and many a boy and girl has already planted the seeds of disease and death before he is twenty. The average age of man is but little over forty years and the age of a man's maximum usefulness is between fifty and sixty years, in other words, a man dies in this country, sixteen years before he reaches the age of maximum utility.

What threatens us most are bad habits, addiction to drugs, immoral practices, and over stimulation of the nerves, through the drug habit, by the use of tobacco, alcohol, opium, cocaine and kin-

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dred nerve destroyers. All these should be avoided as death is avoided.

Our schools should teach perhaps less mathematics and more hygiene, less language and more dietetics, less grammar and a better knowledge of grain. All these things are educational, and all useful, and all knowledge of this kind will promote health, happiness, and life. The thoroughly nourished and well trained youth is not likely to go astray.

My message to you is to live simply, obey parents and teachers, subject your will to that of the law, be not only good boys and girls but become splendid men and women.

GRADUATION

W. H. P. Faunce, President, Brown University

I wonder if your students realize what the word graduation really means. Of course literally it means rising to a higher grade. We have seen the old-fashioned canal boat enter the lock, wait for the inrush of water, and then slowly rise, foot by foot, until the gates swing open on the other side and the boat passes out on a permanently

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higher level; that is graduation. It is to rise, whether in a moment or in four years, to a new elevation of purpose and effort. It is to leave below the purposeless life, the fickle, transient aim, and rise into a life self-governed because self-dedicated, strong because lofty.

HOW TO LIVE THE REAL LIFE

Emerson Hough, Author

I do not think that life ought to be a sorrowful but a happy experience for any human being. It is not necessary to be melancholy in order to be good. Certainly the sour and embittered spirits of the world are not those which are made welcome. Have you never noticed, on the other hand, how glad you are to see the man or woman who is cheerful, who has a smile or a word of hope, or something pleasant to say about someone else? It is not necessary to be deceitful or insincere in order to be kindly and human. If you have two courses before you, take the cheerful and hopeful course by preference — it will carry you farther in life.

Next to a feeling of confidence that we belong in life and are meant to succeed and be happy in life, I should rate the insistence upon having that

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which is our natural birthright. This means not only energy but pluck, resilience, ability to get up and come again. I doubt if any great success in life is made by any man who does not in some measure possess this quality of determination. It is what we call pluck. You do not always admire the man who has good judgment, or a good mind, but you nearly always admire the man who has that quality of pluck. You will find it in the history of nearly every great man. The great victories of the world have been won through its exercise. If you have pluck, you can do much with small equipment. When the other man is quitting the field, you march back upon the field and begin again. Be like Paul Jones, who was "just beginning to fight." It may be late in life before success comes to you, but insist that it shall come some time, up to the measure of your own deserts.

The author, De Morgan, began writing novels when he was seventy years of age. Many successful authors have passed middle age before they reached any reward for their labors. The same is true of artists, business men, professional men, all sorts of men. "Do n't give up the ship."

It is a great thing to know what you want to do in life, but if you cannot solve the question off-hand — and perhaps not even your parents or

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your instructors can solve it for you — do not be discouraged. Search your own soul until you find what you want to do, and then keep on trying to do it. In time you will do it. Many great successes in life have been made by men who for ten years, or twenty, passed from one stepping stone to another, their eyes on the farther shore, which eventually they reached.

Remember that you are, after all, no matter how exalted your spirit, not altogether superior to your physical body. Make a servant of it, not a companion. Train it, subdue it, conquer it and use it. Do not let it conquer you or use you. This does not mean that you shall become a slave to athletics, or that you shall follow sport to the exclusion of work. It does mean that you need not only occasional but regular and continuous exercise of rational sort. There are two worlds, one of the indoors and one of the out of doors. Live in them both, and learn that the latter is the larger.

The maxims of the age would teach us, did we allow it, to sacrifice all for the sake of making of one's self an efficient business machine. This is to say that the only success is material success. Your material rewards indeed will be the measure of your success in a very large degree. Do not be ashamed to make money, and do not be ashamed to go into business, for the business man is quite

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as useful as the professional man or the artist. But rest assured you cannot be happy, and you cannot be useful to the full measure of your usefulness, if you make of yourself a mere machine. Above all things be human. Stop to laugh and talk with your friends, and add always to the circle of those with whom you may thus stop and laugh and talk. It is a good world, and not a dismal one. It is a growing place, and not a place of torture.

THE AVAILABILITY OF OUR KNOWLEDGE

Orison Swett Marden, Author

The great question which confronts the student in the practical world is "What can you do with what you know?" Can you transmute your knowledge into power? The ability to read Latin diplomas is not a test of true education; a stuffed memory does not make an educated man.

"The only knowledge that a man has is the knowledge he can use." Everywhere we see people who know a great deal, but who cannot use their knowledge. They are conscious of riches stored up in their mental reservoirs, but they cannot use them and are really poor, because their

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wealth is not available; it has not been transmuted into life power.

The knowledge that can be utilized constitutes the only education worthy of the name. There are thousands of college-bred men and women in this country who are loaded down with knowledge they have never been able to use, to make available for working purposes. There is a great difference between absorbing knowledge, making a sponge of one's brain, and transmuting every bit of knowledge into power, into working capital.

As the silkworm transmutes the mulberry leaf into satin, so you should transmute your knowledge into practical wisdom.

The great object of an education, and the highest meaning of a vocation, should be to increase mental power. To be educated is not to repeat things like a parrot, but to grasp principles with vigor, to analyze, to synthesize, to think consecutively, logically.

The head should not be a mere reservoir filled with theories and facts, but a power-house to generate mental energy. Humboldt says:

"The aim of every man should be to secure the highest and most harmonious development of his powers to a complete and consistent whole,"

"Know thyself" is the theoretical end of culture. "Use thyself" is the practical end.

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It is through education that the youth first finds himself. It is in the class room he first learns to use his brain effectively. Education is to the student what light is to the diamond. It reveals the beauty of the stone. No one knows what is in the rough diamond; but when it is ground, and light is let into the interior, then we see its quality. Every flaw, every defect, every virtue is revealed.

The light does not change the quality of the stone. It helps to bring out what was there originally.

The school training is the cutting and polishing of the human diamond. It reveals its possibilities and brings out its qualities. The right kind of education helps the student to get a better grip upon himself. It teaches him the power of sustained focusing of the thought.

It is incomprehensible why thousands of our bright young men and young women are satisfied to remain rough diamonds, when there are such possibilities of brilliancy and beauty of life imprisoned in them and so many opportunities for their development. "That there should one man die ignorant who had the capacity for knowledge, this I call a tragedy," says Carlyle.

Everywhere we see young men and young women tied to the very ordinary positions all their

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lives, simply because, though they had good brains, they were never cultivated, never developed. They never tried to improve themselves, or to make the most of the opportunities offered them for an education. Many of them cannot spell correctly, cannot punctuate, many of them know nothing about grammar or English composition, and cannot write an intelligible letter.

The quality of the beginnings will determine the quality of the endings.

The boy who shirks or neglects his studies will work to a disadvantage all his life time. He may think he is getting the best of the teacher when he cheats at examinations but he is really cheating himself of the very foundation of his success. The skipped problems in his youth, his little deceptions, will keep bobbing up in his mature life to trip him up and hamper his progress.

I know of a young man who possesses considerable ability, but he uses such frightful grammar and appears so illiterate, that he has never been able to achieve half what he might be capable of achieving.

The young man cannot understand why he does not advance. He knows that he is much abler than many of those whom he sees constantly going above him; but he has never taken any steps to make up for his deficiency by self-study, and now

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he finds himself in middle life with a splendid ability which is tied down, handicapped, clogged by his ignorance, which he is apparently ignorant of, and that is the worst, the most hopeless, kind of ignorance.

He has lost many good positions because he could not write a businesslike letter or carry on an intelligent conversation with customers. He used such deplorable English that his employers did not dare let him come in contact with their customers. Hamilton W. Mabie says:

There is no place in the modern world for the unskilled; no one can hope for any genuine success who fails to give himself the most complete special education. Good intentions go for nothing and industry is thrown away if one cannot infuse a high degree of skill into his work. The man of medium skill depends upon fortunate conditions for success; he cannot command it, nor can he keep it. The trained man has all the advantages on his side; the untrained man invites all the tragic possibilities of failure.

Many people think that knowledge which they cannot directly apply in their work is useless.

Webster said he once used an anecdote which he had remembered for fourteen years and never used before, in a very telling way, because just the right moment had arrived when it fitted the occasion completely.

The youth who does not believe in studying

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things that he is not going to use in practical life, will always be a narrow man, and will advertise his own smallness, his false economy, to everybody. He will not need to tell people that he took a short cut in his education, did not study geometry, logic, because he was going to be a merchant or engineer. Anybody with any discernment will see that. They will detect his limited knowledge in his inability to express himself. By the way he handles his subjects, they can see that he lacks the ability to grasp great ideas. They see that he is embarrassed and feels out of place even at the discussion of current events. He will look blank and confused at the most ordinary literary or historical reference. In other words, his superficiality will always be cropping out to embarrass him.

On the other hand, the broad, intelligent, the literary trained mind will always give confidence and add to one's self-respect, two of the gates to power.

Considered even from an economical standpoint, nothing pays so well as a superlatively trained mind, a magnificent self-investment. You will think more of yourself if you are well mentally equipped, with your mind so disciplined and trained that you always feel at home in any company.

Education of the right kind does not make its

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recipient a snob but it arouses and quickens what is noble and generous in one's nature. It does not harden the heart, or make one ungrateful to those who have helped us. The right sort of an education refines the nature and elevates the ideals.

Education is a curse when we pervert it to our own selfish use. It is a curse when it becomes an instrument of greed, when it marbleizes the affections and makes us callous to the obligations of others.

The larger a man becomes, the keener and finer are his needs. Every enlargement of his capabilities by the sharpening of his faculties, by culture, by thinking and contemplation, not only increases his own demands for a greater variety of mental and moral food, but also increases his obligations to the world, for he has more to give to others.

Large opportunities impose large obligations.

A real education is to the scholar what the grindstone is to the scythe. It sharpens his faculties, makes him more efficient, gives him a keener zest for life, and enlarges his field for good. Added culture to a man is like added power to a telescopic lens; it enlarges his vision and magnifies the importance of his opportunities.

The fate that is to decide your future is right inside of you. You hold the key to your own

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destiny. No one else has it. You can open the door of life or close it, just as you wish.

Let each one of you resolve that you will set a lofty standard for your conduct, that there shall be nothing cheap, ordinary, commonplace, or dishonest in your career. Let others see by your speech, your conduct, that you are of a finer type of manhood, that there is something superior about you. Wherever you go in the world, or whatever you do, never lose sight of the fact that, having had the inestimable blessing of superior educational advantages, you cannot afford to lower your standards, cannot afford to do a mean, low, contemptible or dishonest act. Do not be an ordinary man. Overtop your title, whatever it may be. Be bigger than your vocation, larger than any book you write, any picture you may paint, any merchandise you may sell.

A WORD OF ENCOURAGEMENT

Eugene Noblè, President, Dickinson College

If I could convey a word of encouragement, it would be this — that there are always great places open for great men, that there are always good

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places open for good men, that there are always honors and distinctions for those qualified to wear them, that America is now as never before the land of opportunity and invitation. But now as never before the qualities of industry, of painstaking exactness, of patient devotion, of rectitude, of moral keenness of vision are necessary. One cannot possess the worthy things of life without paying the price for them, and the price of a worthy place in human society is approved character.

SHOULD I GO TO COLLEGE?

A. W. Harris, President, Northwestern University

Some of the most important decisions must be made in youth when there is little experience to guide. The choice of a lifework and the getting of education are such matters. What rules ought to guide? Shall the boy leave school when he has completed the grammar course? Shall he continue through the high school? Shall he then go on to college?

College training is expensive; not that the money outlay is very great, but that the college takes four years of time, and four years seems a very large part of the whole life of a man as he looks

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forward from sixteen or seventeen. The decision must be made just at the time when independence and ambition are growing, and are suggesting to the boy the worthy desire to be at work and pay his own way. With that desire every man sympathizes; and in many cases it ought to be followed.

I give the young man unstinted admiration for the courage it takes to invest four years — usually the only capital he has at the time — in getting a college education, with faith that he is making a good investment.

Given the right kind of a boy, there is no better investment. After all, the early years are not very profitable as business years. Youth is the time when a man earns least money and earns it with the most effort; youth is the time when a man learns most and learns it with the least effort. This is a safe rule: When in doubt about the wisdom of further study, keep on studying. Stop when you are sure you ought to stop.

The school or college is not the only place in which a man gets an education; but it offers the easiest and most economical education. It gives the beginnings of education, and the beginnings are the really hard parts. There are difficulties in conducting a mine; but the ablest miner is helpless until he finds a paying claim. It is one of the best services of the college that helps in finding

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the claim. A college course may be worth while even if it never gives a financial profit. There are other assets. The college opens avenues in many fields of culture and achievement. It is a poor fellow who gets through college without having caught something of the spirit of poetry and some knowledge of it, who has not read some of the great books; and gathered some inspirations from the great sciences and scientists; who has not learned to know some of the great men of all times; who has not had profit from four years spent under high minded teachers and fellow students of pure and valiant adventure.

The college man puts in four years as a part of a community, the most unselfish, high-minded and wholesome to be found in America. The man who can live through the college years with college boys and not be the better for it has either been surprisingly unfortunate in the selection of his college or is very unresponsive to good influences. These years will have accustomed him to the vital acceptances of service as the great thing in life; they will have given him many abiding friendships with other men of fine mould, and they will have endowed him for life with a few of those closest friendships — so seldom made after the time of youth — which are of abiding value as life's best treasures.

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Very likely I would be having a bigger income if, in 1876, I had gone into business instead of entering the freshman class at college; but I am sure — entirely sure — that if, with my personal experience I were back again in the days of decision with the broad road straight ahead inviting me to seek an immediate income, and at the side the footpath to college — I'm sure, I say, I'd make again the same choice of the old way to the halls in which I spent four happy years; to me, great years.

THE LARGER LIFE

W. J. Bryan, Secretary of State

Is there any excuse for not leading the larger life? Is there any excuse that any man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing that an atheist can enjoy, and, in addition, those larger, better things that an atheist cannot enjoy. I hope

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the time is not far distant when the egotism of those who think they are stronger than Christians in mental power will vanish, and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does He deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency.

If the Christian's passion is service, how can he render the largest service unless the instrument of service is in good order? All that Christ would deny to us in the form of food is excessive food, food that, instead of helping, harms — the kind of food that burns the stomach out and makes man old while he is yet young. If Christians find that, instead of looking for something to eat they are traveling from one watering place to another trying to improve their digestion, they cannot blame Christ. It may be because they pay too much attention to the body and not enough to the soul. Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits that decrease our strength and reduce our capacity for work — habits that waste

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our bodies and make them unfit to be temples for the indwelling of His spirit.

So, in the intellectual world, what is there in the range of science, or history, or poetry, or art, that Christ forbids us to enjoy? All that He asks is that we shall remember that all these things are the means to an end. Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness — that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because a larger mind can do a large work, because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers and warn against them. All these things are but the means we use for the development of that which is highest in life and best in man.

Christ does not restrain our activities along any line of legitimate work. On the contrary, He furnishes a higher incentive and a larger purpose. In domestic life, in business life, in political life, everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first and all other things afterward. But this one injunction does not fetter effort; it simply directs

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one's energies. It is the compass by which we steer if we would sail the sea of life in safety.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned and in which His will is the supreme law of the household.

Nowhere is business more successfully conducted than in the Christian nations; nowhere does it rest upon a more substantial basis. And in the Christian nations no business men build more surely than those who daily live as in His presence.

Materialism can not deal successfully even with the material things of life. A spiritual viewpoint is necessary if one would see clearly; no one is farsighted who does not see farther than the eye can reach. Faith is a spiritual extension of the vision, and no one can afford to be without it. Faith also is necessary if it would resist the temptations which, if yielded to, drag men down. In order to successfully withstand the insidious allurements that beset life's way we must understand that wrongdoing automatically recoils upon the wrongdoer; that God is not mocked, and that no human effort can prevent a harvest according to the sowing. One is sure to fall if his only restraint is the fear of being detected by others. There are too many chances for escape from the

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vigilance of others to make the fear of being caught a sufficient barrier to wrongdoing. No other guardian can take the place of the inner monitor—the voice that bids the “wicked flee when no man pursueth.”

Nowhere does Christ enlarge one's conception of life more than in the conduct of public affairs. Those who exercise authority have special need to give weight to the things that affect the heart. Only when one knows the heart can he judge men, and only when his heart is knit to the hearts of his fellows can he enter into the spirit of brotherhood. A condescending service is not sufficient; man is not fit to serve unless he recognizes that he is serving those who are attached to him by undissoluble ties, and only when he understands Christ's measure of greatness does his ambition become helpful to others as well as to himself. In no other walk of life is it more necessary for one to be guided by conscience than in public affairs, for nowhere else is one watched more constantly or subjected to more continuous criticism. The fear of exposure operates nowhere else more powerfully. In the bearing of great responsibilities he is strongest who has trained himself to measure up to the responsibilities imposed upon him by his Creator, for these being the greatest, responsibilities less weighty are more easily discharged.

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Christ is not only a Guide and a Friend in all the work that man undertakes, but His name can be invoked for the correction of every abuse and the eradication of every evil in private and public life.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed — no nation where we cannot quote with propriety the lines:

I know of a land that is sunk in shame
Of hearts that faint and tire,
But I know of a name, a name, a name,
That can set the land on fire.

THE VALUE OF AN IDEA

W. J. Bryan, Secretary of State

When I was in college I heard a student read an essay in our literary society. I do not recall the subject, and all I remember of the essay is that it contained an illustration that made an impression on my mind. He said that there was a place on the summit of the Alleghenies where a tiny stream flowed so near the ridge of the mountain that a handful of mud would turn it from

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one side of the mountain range to the other and thus determine whether the water would flow into the Atlantic or to the Gulf of Mexico. He used it to illustrate the fact that a little circumstance in word or act may turn the course of a human life. No one in looking back over his own life can fail to note how things seemingly unimportant at the time have become an important link in the chain of events. Our lives turn on little pivots, and we never know how important an apparently trivial circumstance may become.

WHILE IN SCHOOL

J. G. Schurman, President, Cornell University

The training of the intellect, the acquisition and communication of knowledge, the cultivation of the powers of observation, imagination, and reasoning, is the work for the sake of which the school exists. That is its primary business. Yet important as this end is there are two or three ends without which it is of little account.

Without health, knowledge is useless; without character, knowledge is harmful. Health is the one thing of all others that the student is likely

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to ignore. If he be of average constitution and vitality he will find little difficulty at first in carrying all the burdens that are put upon him. He easily thinks himself equal to any task. And for the sake of accomplishing what he has set before himself he will sacrifice regular meals, sleep, and recreation. Now the first lesson the student must learn is that he is an immortal spirit who does his work and lives his life in a mortal body. So close indeed is the connection between the physical and the mental that many thinkers regard them as different sides or aspects of one process. I do not share this view. But I cite it to illustrate the fact of the thorough-going dependence of mind and body. Your body is a mere machine. And like any other machine it needs rest, change, and constant readjustment. For every expenditure of energy there must be a corresponding new supply. Now Nature has her own method for the recuperation of the human body. If you follow it you may have health; if you neglect it you will certainly break it down. What, then, are the fundamental laws of hygiene?

First, take your meals regularly, and eat slowly, with the dignity of a human being, not gulping down your food like one of the lower animals. Secondly, do n't fail to take daily exercise for an hour or two in the open air. Many stu-

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dents will feel that they cannot spare the time. I will not call the earnest fellows fools, but I will say they are extremely foolish. For the student's life is an artificial one. He shuts himself indoors; he stoops over a table; he breathes air which is not long fresh and soon becomes foul; he cramps all his limbs by constrained positions; he exhausts his brain, and consequently the whole nervous system, by protracted study. Now a physical organization treated in that way will not last, or at any rate, will not maintain its efficiency, if it be not daily restored for a time to its natural conditions — to fresh air, to free movements, to release from mental occupations, to converse with nature, and to that healthful condition into which the body is soothed by the unrestricted intercourse of the spirit with congenial spirits. Hence I say, go out for exercise a couple of hours every day. It may be ball-playing, tennis, bicycling, walking, or what not. Do n't go alone, however, for in solitude the mind still carries on its accustomed operations. Thirdly, take as much sleep as your system needs, which will generally be about eight hours. Physiology confirms Shakespeare's description of sleep as

— Sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast.

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Nature's rhythmic alternation of motion and rest turns up in us in the form of waking and sleeping. The student especially needs his sleep. At night the bodily machine is exhausted by the cerebral strain of the day. It is said that Gladstone was able to do so much because he slept so much; and I believe it.

The consideration of health leads up to virtue. There is in this world the closest connection between what is expedient and what is right. The student is at college to acquire intellectual culture. But he must, I have said, look out for his health. Health is better than knowledge. But character is the highest of all. And character each of us must make for himself. Your body is a machine; your will is in the image of God. Your will is creative. Character is the creation of free will in and through this bodily organization. The virtues of temperance and chastity would have no existence if we had not bodies. The free will, guided by reason, conscience, and religious instruction, realizes these virtues in keeping the body under. Nor is this all. The student must acquire all the virtues. He must be just and kind and brave and true and generous. He must not follow blindly the society of which he has become a member. And in defying the public opinion of a school, where he thinks it wrong, he will have

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scope for the exercise of the highest courage. Stand on your own feet. Be a man. Do what is right, whatever others do. Shun irreverence — the besetting sin of young Americans. Do n't make light of serious subjects; you are a man, not an ape, and reverence is the backbone of character. There can be no strength of moral fiber without it. It is natural for youth to look up and bow down before what is higher than itself. Respect then the law, reverence virtue, fear God. Indeed, the secret of character is, in a single word, this: "Fear God and keep his commandments."

First, when you study, apply yourself with all your might. The power of consecrating your attention exclusively and intensely on the subject in hand is the best disciplinary result of education. It is a power that can be acquired by strenuous and continuous effort; and it must be acquired if studying is to tell. Do n't dawdle over your books. If you can't work go out for a walk. Then take up something that interests you; and interest will automatically enlist attention, which by degrees will come more and more under your direct control. One hour of absorbed study — with no wandering thought — is worth a day of make believe work. And in after life this power of concentrating your mind upon specific tasks is what will enable you to make a career.

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Secondly, students may educate one another. It has long been known that college is the place in all the world for forming friendships. For the same reason students may have intellectual communion with one another which is highly stimulating and educative. Young men are frank, ingenious, open, eager to learn, quick to detect sham, and they yearn to discover and to embrace the truth. In all this they can be of incalculable aid to one another. And such joint explorations, such communion of kindred spirits, are an imperishable delight. Let no student, then, live to himself or isolate himself from his fellows. Half the education of a college consists in that which students give to one another.

Thirdly, the student will have growing-pains. The mind will enlarge. Old horizons will move away. The truth as he saw it yesterday will not be the truth as he sees it tomorrow. Knowledge, which increases in the race, grown also, like a living organism, in the mind of the individual. And in this process of development many students are likely — and more than likely in proportion as they are earnest and thorough going — to lose their bearings, to see the ancient moorings slipped, and perhaps to find themselves on a shoreless sea without a place to anchor or star to steer by. How many a serious, thoughtful student has had

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this experience! Now to such students I would say, first of all, that others have been there too. There is solace in companionship. And, in the next place, I would say, hold fast to your intellectual integrity; do n't say a thing is so unless you believe it. But, lastly, I would say, if you are persistent, as well as honest, you will work through your doubts and attain firm standing ground, from which you can take a larger survey of truth — the old as well as the new — and discern that the very meaning of education is a higher adjustment of all truths, and that God is still in His heavens and in His world, though it may be that some of the beliefs with which tradition has started us all must be recast — if not dissolved — in the light of the physical science, historical scholarship, and philosophical reflection of this Christian century.

Lastly, however great or rapid your mental growth, do n't think you have got beyond the churches or other religious organizations. These exist, not for intellectual training, but for the promotion of righteousness of life and spiritual communion with the Unseen Father whose heart has been revealed to us in Jesus Christ. That central fact remains in spite of all your growth in knowledge. And so I say do n't fail to go to church at least once on Sunday. Furthermore, I

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commend the Christian associations, which will aid you in Bible study, give you religious work to do, and afford you companionship with comrades who stand for what is honest, and true, and of good report.

And so, with this word of encouragement and advice to our earnest student, who is to grow in knowledge, and I trust also in virtue and piety, I bid him God-speed.

THE NEW RELATIONS OF THE STUDENT

*Edwin H. Hughes, Bishop, Methodist Episcopal
Church*

It is expected that the president shall open the college year by saying some words of suggestion and counsel to his students, both new and old.

Being matriculated, you must face the fact of your new relations. Already, it must be, you have been aware of their newness. Some of you have met this with unalloyed pleasure; others with unalloyed pain. It is much to be doubted whether you will ever again in life's experience meet so complete and meaningful a change as this which

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brings you here. It has in it all the character of a crisis. Consider where you were a week ago today and then consider where you are now, and try to measure the distance and the significance of the change.

Your relations to your home are very different from those you have sustained hitherto. Up to this time your parents have been with you much of the time. Morning and evening, and at noon too, many of you have reported yourselves to your fathers and mothers. They have known about your calls and your callers. In a sense they have governed you by their presence. Within the week all this has changed. With anxieties that you will not appreciate for years to come, your parents have sent or brought you hither. Some of you, who have been in close relations with your fathers and mothers, felt the lump in your throats as you left home or as they left this town. Now they must govern you, as best as they can, in their absence. Am I not right in saying that your relation to them is wholly new? And may I not, as one who is himself a son and a father — aye, as one who would gladly be as a brother and father to all of you — ask this question: What are you going to do with your parents while you are in college? More than ever before they are in your hands — how are you going to treat them?

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I have sometimes thought that one of the best tests of this relation is the use of money. If I should see your faithfully kept expense account this year, I would get a fair revelation as to whether you were true or traitorous to your parents. Up to the time of your coming here money has been given you in small amounts — ten cents, twenty-five cents, fifty cents, occasionally a dollar. Some of you have within three days had far more money at your disposal than you ever had before in all your lives. In taking a relation to that money you are taking a relation to your parents. I know a young man who last year betrayed his father every week by his use of funds. A score of times his money, if given a tongue, could have called him an ingrate and a traitor. Let me ask you that you often try this simple test: “This expenditure is an expression of me and of my relation to my parents.” Let me beseech you that you make your new relation to your father and mother a noble one. Back of you is the period of dependence. Ahead of you is the period of independence. Now you are in the period of semi-dependence or semi-independence, as you may elect to call it. More certainly than ever you are on your honor. You can, for a time at least, deceive your parents; they are so many miles away. I venture the statement that at no one point will

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you so make or unmake character. Hence, I suggest as one prayer for this chapel service: "O God, keep me true in this school to my parents."

I would like, also, to emphasize the fact that you have now come into new relations to your teachers. In due season you will become well acquainted, friendly, even intimate with some of your teachers. On the other hand, there may be an aloofness, a real failure to get into sympathetic contact with these who are, for perhaps four years, to be vast factors in your development. Now I assert that your attitude toward them is unspeakably important. You may say: "These men are my teachers; they are working for me; I will think of them cordially and in due time, affectionately." That is the wholesome attitude. Every man ought to be allowed to take this attitude without risk of the accusation that he is a faculty cultivator. There is another attitude all too common: You may get the impression from what you will hear some foolish student say that you should proceed upon the idea that faculty and students are in opposing camps. It is true that this thought does not go deeply with the average person; but it always has a place in college life. You should not permit yourself to believe that the faculty or any member of it has "it in for you," as the phrase goes. You are apt to get

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the feeling if you do not do your work and if the president and professors interview you somewhat decidedly. It is ever an absurd feeling. Men who "have it in for you" will not try to get you to do your tasks well, or to follow a right course. In your college life you will have no better friends. Begin with that thought and hold to it. So will your relations with your teachers grow ever richer and finer, and coming years will see them holding secure place in your admiration, and affection.

Nor would this word be complete if something were not said about your relations with your fellow students. Choose your associates wisely and with a long purpose. Do not allow any fraternity or clique or faction or class to limit you here. Get near to all kinds of students. Directly you are going out into the world where you will perforce deal with all kinds of men. Secure a preparation. The study of human nature is not listed in our curriculum, but it is in the course anyhow, and you should elect it. Do this not in shrewdness, not in selfishness, and assuredly not in malice; but do it kindly and generously because you want to win from life an honorable success and because you want to know men so that you may help them. No one can compute the good you may get and may give if in your life here you take a genial and honest relation to your fellow students.

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You should be warned, also, as to the attitude you will take to your studies. The change in this relation is very pronounced. Far more than formerly you are now on your own responsibility. In a way you have no overseer. In the past your parents have said to you many times: "You would better go to your books." That ceases now. The classes to which you went were small, and every day or so the test of your work would come. This, too, will be much changed. A week or more may pass without your giving any public expression of your knowledge. Unless you are careful, you will be deceived. I say to you, therefore, do your work conscientiously and well from the very start. If no one says to you in the evening: "Study," study anyhow. If there seems no probability of your reciting at a certain recitation, get ready anyhow. A man is never wise who plays tricks upon himself. Make up your mind now that all work in recitation and examination shall be honest — through and through honest. Do not make yourself a liar and a thief and a hypocrite by one mean action. You cannot afford to be all that even for an hour. It will be a fine memory for you the rest of your life if you can say always: "Whatever else my college work was or was not, it was clean and fair and square." Remember that the first purpose of your coming here is study.

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Other things accompany that; but you are primarily a student. You will grow in strength if you will say firmly: "I will be a student first — and some other things only afterwards."

All that I have said implies that you now take a new relation to yourself. Indeed, when you take relations to your parents, professors, fellow students and work, you necessarily take a new relation to yourself also. Keep your standards high. Be no prig. Do not leap into the seat of the moral critic. But hold to your convictions and live by them. You will see your fellow students doing things that you have not thought right.

Do not yield to the contagion of evil example. Be smiling about it, and hold steadfast to your integrity.

If you are a Christian, as I trust you are, stand by the Master. Aid the Christian work. Out of your college experiences get character — more character and better. In this first chapel service breathe a prayer to God for yourself that He may keep you true and steady; that you may be wise enough to take His hand and follow His leading; that down this unknown way — which seems so bright and rosy now — you may walk in company with Him. I adjure you by all that is sacred, that you may make no wreck of these

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opportunities. And with this charge I send you forth to your work! God bless every one of you!

PREPARATION FOR AN EFFECTIVE LIFE

*Charles W. Eliot, Ex-President, Harvard
University*

The subject chosen is "Preparation for an Effective Life." That is the life I am sure you all want to live — an effective life.

Such a life must be based in the first place on a good, sound, serviceable body. None of us can have an effective life without a strong, healthy, cheerful servant in the body. It should be the servant, not the master. But that servant is necessary to an effective life. Some invalids and feeble persons have proved to be men of genius and, therefore, serviceable to the world. There are not a few examples of such triumph of mental and moral quality over the feebleness of the earthly body. But for effectiveness in the future career of you young men, a sound body is in the highest degree desirable, and, as a rule, it is essential.

Now, it is easy to misunderstand what we mean by a sound body. It is easy to exaggerate the muscular force, for instance, which is desirable

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for a good serviceable body. It is not that we need a big frame or heavy muscles. The essential thing is a sound nervous system, with which goes a fairly developed muscular system, and a strong digestive system.

I have been in the habit of saying — and I believe it to be absolutely true — that a person who does not enjoy his food is not likely to have a very serviceable life. The enjoyment of all the natural physical functions is highly desirable throughout life; and we need the kind of body which permits that steady enjoyment of all the natural animal functions of a human being. The effectiveness tells most in the nervous system. Work does not hurt anybody. It is worry, anxiety, nervousness in work which tells against the bodily comfort, and the body serviceableness. Work is almost always healthy and developing; worry, anxiety, and nervousness never are. Aim, therefore, at keeping your body nervously sound, because the nerves are the directing parts of the body. It is pretty hard for a healthy boy to overwork his muscles; but even a healthy boy can readily overwork his nerves.

Sleeplessness is an early symptom of nervous exhaustion, and always needs attention at once, whether it appears in a pupil, or a teacher, in a bookworm, or athlete.

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Now you boys are probably not affected with sleeplessness. Poetry is full of praises of sleep — “Sleep that knits up the raveled sleeve of care,” “He giveth his beloved sleep.” Now sleep is the great nerve repairer.

So when you think of the bodily soundness which is necessary to success in life, to effectiveness in your adult life, think of the wiry, tough, active, enduring body which resists fatigue, and endures anxiety without a quiver, and faces danger in the same way — steadily, and calmly, though alertly. That is the sort of body you need in order to have an effective life for the years to come.

Now, let us turn to the intellectual side. What sort of mind is the serviceable mind, in all the professions and in all the business occupations of the world? It is the mind capable of concentration, of an intense application to the task in hand. I dare say there are some boys here who have been told, “You do n’t know how to study; you do n’t take hold of a lesson with any vigorous grip; you have n’t learned how to think hard.”

Now, that power of application, the power of concentrating all your forces of memory and reasoning on the task of the moment, is the principal thing you ought to get while in this school. Get that, and you have gone far to secure an effective life.

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There are some intellectual qualities which you need to acquire and develop here at this time of your life, which will have much to do with the play of your minds in future years. One is a strong taste for reading, for reading of a serious sort, as well as a light sort. Acquire a liking for history and biography, and for historical romance, a liking, in short, for those interesting narratives of the world's experience, and of the intellectual development of great men and women, which inform the opening mind as to what men and women have thought, and done, and tried to do in the world.

The taste for reading, if genuine and strong, is a sufficient resource for the most prolonged mental enjoyment.

The time would fail me to describe all the intellectual achievements to be made in youth as the pledges of mature effectiveness. But there is one kind of intellectual practice which is obviously of high importance. The practice of competition with your mates in things intellectual. That is the only way in which an individual can arrive at a knowledge of his own powers. That is the only way in which a nation can arrive at the knowledge of its own powers and capacities — through competition.

There is another mental faculty that you ought to win something of here, because there is a good

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degree of freedom in this school — the faculty of independent thinking, of thinking for yourselves. Read a book, and reflect upon the impression that it has made on you; and think about it for yourself. Think independently, so far as you can; in youth not so much as in adult age, but begin in youth the process of independent thought.

The next part of education for an effective life, which I want to speak about, is manners. It would be difficult to exaggerate the importance of manners with reference to an effective career in the world. It is very ineffective to stand in a slouching way while speaking, or to limp first on one leg and then on the other, or to give any sign of bodily feebleness and limpness. You know the soldier's position of attention and respect is with heels together and body erect. That position is always an element in the best manners, and there is hardly a more effective element. The mode of speaking is important. Gentleness, clearness, and courtesy in speech are valuable in every profession and in every business. Cheerfulness of manner is everything in some businesses. And then a real sincerity ought to be expressed in manners, a difficult, and yet a very precious thing. Frankness is a good part of it.

When you shake hands with a man or woman, look in the eyes, straight in the eyes, with no blink-

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ing of the encounter. The best manners express the character of the person, and express it so clearly that the stranger has no doubt of the character. A glance reveals the character of such a man or such a woman; even a short contact, without intimate intercourse, satisfies the stranger that he is speaking to a person of fine or noble character. So potent are the best manners.

Let me recommend all of you to read Ralph Waldo Emerson's essay on "Manners." I think it is the best thing he ever wrote.

And now there is still another issue of a sound education which is too much neglected in both our schools and colleges. Every boy here ought to bring away from this school some skill, or intellectual faculty, which will enable him to give pleasure to other people. Now, the real way to win social success in any walk of life, high or low, among the poor or the well-to-do, the educated or the uneducated — the real way to get social success in the tenement house, or on the farm, or in the palace, is to possess some power of giving pleasure to others. Can you read aloud, for instance? I have met many a time in my life men and women who by reading aloud with expression and charm gave, all through their lives, keen pleasure to great numbers of men, women and children. Can you play a musical instrument? Can you

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sing — if only one song? It has been one of the defects in our education, at school and college, that we have not paid attention enough to this element in an effective education — the acquiring of some capacity to give other people pleasure, a capacity which once acquired will last through life.

May I ask your attention to the different values of sports and accomplishments, according as they are temporary or lasting? There are many of the athletic sports which really last through life, or till advanced age. I have a friend in Boston, now seventy-five years of age, who still plays tennis with great activity. Any out-door sport which does not require a team, so to speak, is valuable through life. Those which require a combination of many players, of course, cannot be kept up through life; because the individual cannot get himself into a team in later years. Hence, the relative undesirableness of such sports as football and baseball; because they are merely temporary. They cannot be carried on through mature life to age. Give preference every time to those bodily accomplishments, and those aesthetic and intellectual delights which last and can be practiced all through life. That is quite as true of intellectual accomplishments as it is of bodily.

Now I come to the last essential element of education for effectiveness. It is the acquisition of

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sound moral habits. There is no acquisition which can more truly be said to be essential to an effective life than this acquisition of sound moral habits. In your position here you have every opportunity to acquire a firmness of moral purpose which cannot be broken or impaired. Most young men whose training for life is long, acquire this moral firmness before they come to college. They acquire it, some in their homes, some in their schools, and some in their churches; but unless a youth has acquired it by the time he is eighteen years of age, he is in a position of danger. He is going out into a broader world where temptations are on every side. He is going to a city to live; he is going to a city college, where all the vice and the evils of the world can be found if sought. He is going to a college in the country, where it used to be supposed that life was more innocent, or where temptations were less conspicuous. If that were ever true, it is no longer true. In the country you may easily find if you search for them, all the evils of the city. There is no slum worse than a rural slum. There is no population more degenerate than a country degenerate population.

Now, what is to be done, when from such shelter as this you go out into the world, where temptations assail you? The first rule is—never experi-

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ment with any vice. In my own youth I often heard young men express an adventurous desire to try a vice, to try a vicious indulgence. That is always intensely dangerous. Never try any vicious practice; never do harm to a comrade by example or advice; and never have any share in doing harm to a woman.

It is almost impossible to separate morality from religion. You know our public schools have been forced by the very nature of our population, mixed as regards both race and religion, to abolish religious services within the schools. This is the situation, an almost incomprehensible and wholly deplorable situation; for the schools are really the chief hope of the country, as regards the preservation of free institutions, and the uplifting of our extraordinary heterogeneous population. But must we not believe that some way is to be found out of this dangerous condition? Must we not believe that a way will be found to unite again the teachings of essential morality with the teaching of a universal religion?

I was once much interested by Brigadier-General Casey, the man whom Congress entrusted with the building of the Congressional Library for the sum of seven million dollars within a specified number of years, and who accomplished this feat. When the job was almost finished, he needed in-

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scriptions to stand over some allegorical statues which adorned the upper part of the great reading-room. One of these statues represented Religion. He had tried to get satisfactory inscriptions from various persons, and had failed; and almost at the last moment he asked me if I were willing to provide them. I undertook the work, and shortly sent to General Casey eight inscriptions to stand above those eight statues. One morning General Casey came to the building from his house, called his second in command, Mr. Bernard Greene, who is now Superintendent of the Congressional Library, and said, "President Eliot has sent me these inscriptions for the statues in the reading-room. I like them all except the inscription over the statue of Religion. That inscription is too Christian."

Now, General Casey was himself a Christian. "Too Christian!" I thought it singularly appropriate. It was, "For we being many are one body in Christ, and every one members one of another." That seemed to me to be an accurate description of sound religion in a republic. But it was "too Christian," and General Casey said to Mr. Greene, "Won't you write a letter to President Eliot, and ask him to provide another inscription for the statue of Religion? I do n't feel well today; I am going home." In an hour General Casey was

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dead. Under those circumstances I provided another inscription — Micah's definition of religion: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God," and that is the inscription which stands today in that superb room over the statue of Religion.

Can we not have that religion taught in all our schools and colleges? In a democracy the moral lesson which needs to be taught at every turn is "do justly." Let the collective force treat the individual justly; let the chief industrial powers treat all their work-people justly; let the government be just. But justice is stern, like nature. "Love mercy." Mercy to fellow men, mercy to animals, mercy to children. "Walk humbly with thy God."

Oh, that we could teach in every school and college in our land daily, hourly, this vital lesson of communion with the Great Spirit of Justice, Mercy, and Love. "Walk humbly with thy God." That justice describes the right relation of the human being to the Heavenly Father; that is a lesson you ought to learn here. There is no theology in it; there is no creed in it; it simply declares the presence of a loving Father. It invites to a personal sense of His presence and His love. And let me assure you that there is no sounder

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principle of education toward an effective and happy life than this, "Walk humbly with thy God."

SOCIALISM AND ITS IDEALS

Eugene V. Debs, Social Reformer

Socialism is more than a mere political tenet. In its deeper and more profound significance this beautiful philosophy touches the very fountain-head of man's spiritual being. In its loftiest conception socialism appeals to the highest and noblest ideals of the race. It bases its claims for the consideration of mankind upon the attributes of love and utter unselfishness which are enshrined in the heart of every true man and woman.

As contradistinguished from Individualism, which means selfishness, or the consideration of self, at the expense of every noble attribute of the human heart and soul, Socialism means to lose one's self in the service of his fellows.

The attainment of the ideals of Socialism under the environment of the present, or capitalist system of society, is utterly impossible and that is why we seek, through political and legal methods, to change our economic and social system.

We desire an economic and social system based

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upon love and cooperation rather than one based upon hatred and competition, which is tantamount to saying that socialists prefer love to hatred, unselfishness to selfishness, peace to war, plenty to poverty.

Never before in the history of the race has it been possible to realize the ideals of Socialism.

Without universal education, the triumph of science, and the wonderful inventions of the past century — the world would not be ready for Socialism. As it is, we stand in the vestibule of a new civilization — upon the very threshold of the mightiest progress of the race.

To abolish poverty; to make war impossible; to replace hatred with love; to bring to every human being a realization of his or her true relation to every other human being on earth, to usher in the age of universal brotherhood — this and nothing less, is the mission of Socialism.

Surely in the service of this cause is to be found that inspiration which is alone worthy to command the noblest aspirations of those who are in the first bloom of their young manhood and womanhood.

Only the sacrifice of lives of countless millions of the workers of the world has made possible the education and cultivation of the minds of the youth of this age; how otherwise can they repay this

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mighty sacrifice than by the consecration of their lives and talents to the service of their fellows?

How paltry appear the promised rewards of capitalism — with its ideals of narrow selfishness — pomp and power — when compared with the unselfish altruism and moral grandeur of Socialism!

The power of the ideal of Socialism is seizing upon the universal mind of mankind. The noblest men and women of earth are espousing it and finding consolation and inspiration in its teachings. It comes not to destroy religion but to make religion a realization. It appeals to the Godlike in every man and woman and to the divinest longing in every human heart and soul. Socialism is the next step upward of the race and to your noblest consideration I commend its ideals and inspirations.

ORGANIZED LABOR

John Mitchell, Labor Reformer

As one reads the pages of history he might be led to believe that the world in former times was peopled with princes and nobles, that there were no workingmen, or, if there were any, that they rendered no service to society which entitled them

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to a place in history. And, indeed, when we consider that in many nations, prior to the birth of Christ, all workingmen were slaves and were supposed by their masters and the ruling class to have no souls, it is not to be wondered at that their existence should be ignored. Yet there has never been a time in the world's history when the men of labor have not been required to bear the brunt and carry the burden in every struggle for greater liberty.

The birth of Christ and the life He followed meant more in a material as well as in a spiritual way to the working people than any event in the world's progress. The fact that He was a workingman gave to labor a new dignity, although it did not free the workingman from the stigma that has been attached in all ages to servile labor. From that time until the present the working people of every generation have been struggling for new liberties and for a broader and better concept of the laws made for their government. Even in our own country — in which it is declared that all men are created equal and endowed by their Creator with the right of life, liberty, and the pursuit of happiness — we still find the ancient struggle, under a new name, going on unremittingly. And in all probability the struggle of the workingmen will continue until the last vestige of poverty, in-

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justice, and wrong has been banished from the face of the earth.

While the Declaration of Independence established civil and political liberty, it did not, as you all know, establish industrial liberty. For nearly one hundred years following the Declaration of Independence, chattel slavery was a recognized and legal institution in our civilization; and real industrial liberty was not even established with the abolition of chattel slavery, because liberty means more than the right to choose the field of one's employment. He is not a free man whose family must buy food today with the money that is earned tomorrow; he is not really free who is forced to work unduly long hours and for wages so low that he cannot provide the necessities of life for himself and his family — who must live in a crowded tenement and see his children go to work in the mills, the mines, and the factories before their bodies are developed and their minds trained. To have freedom a man must be free from the harrowing fear of hunger and want; he must be in such a position that by the exercise of reasonable frugality he can provide his family with all the necessities and the reasonable comforts of life; he must be able to educate his children and to provide against sickness, accident and old age.

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It is perfectly safe to say that in no age of the world's history has the spirit of materialism and commercialism been so pronounced as in our own. In our mad rush for wealth and power, for ease and idleness, for luxury and pleasure, we are disregarding the higher sentiments of humanity. We have reached the point where the term "success" is taken largely to signify the accumulation of wealth. I do not mean to suggest that the spirit of altruism is dead; quite the contrary. Fortunately for us there is a strong counter movement which is moulding and crystallizing the better sentiments of the people and which is free from all that is sordid, selfish and vain. This movement for broader and better lives, for a happier and more intelligent people recruits its ranks and secures its strength from all classes. But there is one great association of men, misunderstood and often maligned, that is doing as much, perhaps, in the interest of real democracy as it is possible for an association of men to do. I speak particularly of the organized labor movement, that movement that Gladstone characterized as the bulwark of modern democracy, the movement that voices the hopes, expresses the thoughts, and fights the battles of millions of men, women and children, whom modern industrialism has placed at a disadvantage in the race of life for the goal of suc-

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cess. This army of working men and women is banded together not to destroy, not to tear down, not to revolutionize society as it is established today. Its philosophy is to construct, to build, to perfect society, to make the world better, to make its people happier, to secure justice for the men of our time, and to insure to the coming generations a better and broader existence than is possible today.

My purpose in writing the foregoing is to suggest to your minds the thought, as you enter life's race, that reaching the goal ahead of your fellow does not necessarily constitute the greatest measure of success. Indeed, he who stops on the way to help a weaker brother, or to lift up one who has stumbled and fallen, may have achieved success in a nobler degree than he who, disregarding the interest and welfare of his fellows, pushes on to the attainment of purely selfish ends.

THE CHRISTIAN'S DAILY LIFE

Rev. J. Wilbur Chapman, Evangelist

It is a great pleasure to have my share with others in sending you a message. I look back upon my own student days and remember so well the in-

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fluence that was brought to bear upon my life by men who seemed to be interested in me. When I was but a lad and obliged to toil very diligently to earn my living, I felt that I had a call to preach, and a business man spoke a word of cheer to me, which largely determined my entering the ministry. When I was almost at the end of my college course, D. L. Moody came into my life. I was not quite sure that I was a Christian, and the great evangelist led me out into a clear conception of what it meant to be a Christian, and from that day until this I have never doubted my salvation. It is because I remember these things so well that I covet the privilege of sending this message.

There is only one great problem in life, and that is our individual relationship to God. It is not so much a question as to what we do in this world, but rather, are we living to please Him? God has a plan for every life, and it is no more disastrous for one's arm to be out of its socket or for a planet to swing out of its orbit, than for a life to be out of harmony with God's will. When we fit into His plan we are absolutely sure of the truest and best success in life.

It is a great thing to be a preacher of the gospel, but it is quite as great to be a Christian lawyer, physician, merchant, or farmer, if we feel that God has called us to such positions. There is only one

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way to know God, and that is through Jesus Christ. He said, "He that hath seen Me hath seen the Father."

Having settled the question of relationship with God, it is necessary that we should observe certain rules as regard our daily living. May I suggest the following:

1. Begin every day with God. Five minutes spent alone with Him before the day's work begins will sweeten all our experiences and strengthen us for every conflict.

2. Start the day with a verse of scripture committed to memory. "Thy word have I hid in my heart that I might not sin against Thee," wrote the Psalmist. The Bible has the same power to help in all generations.

3. Seek to be like Christ, kindly, considerate, consistent, genuinely good, helpful in all ways to all kinds of people.

4. Have the highest ideals in life and realize that you may reach them with the help God will give you.

5. Remember that it is every man's duty not only to be right with God but to be right with his fellow men. It is a sign of greatness to be able to ask forgiveness of another if you have done him an injury. It is a sure sign of weakness to be stubborn and unforgiving.

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6. Try to make each day brighter and better for someone else. When you put sunshine into another life you bring it into your own.

7. Be true to your school duties and to the teachers who are over you.

Observing these rules I am sure that you will come to strong, true manhood, and life will be worth living.

CIVIC RELIGION

Stephen S. Wise, Rabbi, Free Synagogue, New York

The problem of the nation is not that of fifty years ago. At that time, the national problem was the problem of state rights. Today the problem of the nation is the problem of civic duty, a problem which has not grown out of state rights, but, it must admitted, out of civic wrongs.

The solution of the civic problem of the nation is to be found in a re-birth of what Phillips Brooks has called "spiritual patriotism," or a civic religion. Nothing less than civic religion will enable the residents of American cities adequately to meet the growing problem of civic life. The hope

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of a civic revival lies in the dawn of a religion of patriotism.

We are to serve the state not only with our bodies as soldiers or policemen, not even with our heads alone as voters, but, as Thoreau has put it, with our consciences as citizens. Ours ought to be a religion of patriotism, for America is not a land alone, nor a country, nor a people, but a hope, a vision, an ideal. What nobler religion can there be than the pure love and unselfish service of the noblest, freest commonwealth the world has ever known?

Ours it is to stand for a godly, but not a churchly state, a state before the altars of which patriotism shall be as a religion and every citizen as a priest. The churches in America are to lead in striving after better things in our civic life, things that are real and not nominal, aiming not so much to put the name of God into the Constitution as to put the things of God into the life of the people.

The real enemy of the American democracy does not live in Japan, nor in China, nor in Russia, nor in Germany, nor in France. The most deadly enemy of the Republic, which must be met and overcome is the city grafter, the municipal corruptionist. If we must have a big navy and a bigger army, these ought to be employed not

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against imaginary foes across the sea, but against these real enemies of the Republic who are undoing the work of the fathers and blighting the hopes of democracy by demoralizing and degrading the civic life of the nation. The nation is in need today not of external defense, but of internal defense, not of the "big stick" for foes without its borders, but of a larger conscience in the citizenship within its walls. Graft and sloth and self seeking are more dangerous to the nation than foreign foes can ever be. The real yellow peril of gold-mad graft is far more dangerous than the fictitious yellow peril of the far East. One can respect a brave and open foe that is near by or far off, but one can only have contempt for the mean and cowardly foe of the nation within the ranks of its own citizenship. The nation must learn to honor its civic heroes, its civic leaders of character and worth, but it must also learn to despise and smite its civic criminals, its civic bandits.

The man to be dreaded in a democracy is not the muck-raker, but the muck-maker. The muck-raker may be laughed out of court, but the muck-maker ought to be haled into court. If a train be rushing downhill because control of the brakes has been lost the man who seizes hold of them and succeeds in bringing the cars to a halt, is likely to

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give the passengers a severe jolt, but he has saved their lives.

Political and financial corruption are like tuberculosis, in need of the fresh air and sunlight treatment. The muck-raker is he who honestly and bravely tries to undo, in part, at least, the disastrous consequences wrought by the treasonable deeds of the civic muck-maker. The real muck-raker is not he who speaks the truth touching evil conditions but he whose conduct so pollutes a city's life as to make plain-speaking inevitable.

If civic patriotism is to become a civic religion, the pitfalls for religion must be avoided. For one thing, civic religion must avoid the danger of scapegoatism. Let us not make a scapegoat of some single political force or organization, and thus try to explain away civic inefficiency and civic unrighteousness. Such an organization as Tammany Hall is supported not only by the active suffrage at all times of a very large majority of New York's citizenship, but above all, is made possible by the indifference and lethargy of multitudes who do not care; and, moreover, by the inefficiency and incompetence of many of those who set forth to lead the forces of reform. The power of Tammany Halls everywhere is made possible by the corrupt leadership of a few and the inert acquiescence of the many.

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Civic reform must be a matter of continuous and ceaseless striving. Civic righteousness is not to be achieved by spasm covering a fortnight before election, or by paroxysms of civic wrath, which subside immediately after election day. One is tempted to give assent to the doggerel of an observer of political conditions in our land:

For civic reform
Men are often lukewarm
But those who are not,
Are always red-hot.

Four weeks of ante-election excitement must not be depended upon to dislodge a corrupt machine after years of entrenched power. The civic reformation will not be attained if municipalities "grow tired" after a few years of earnest effort as San Francisco appears to have grown tired.

The leaders of the hope of civic reformation, like the churches, spend too much time and strength in fighting each other instead of waging united warfare upon the common enemy. There must be no division among the forces that make for better things. Let it not be forever true touching municipal campaigns that "The wolves hunt in packs while the watch-dogs snap and snarl at each other." The Tammany Hall of American cities is always united at election seasons; its foes are usually divided.

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The leadership of the civic religion that is to be must be unselfish and consecrated. Politics does not ruin the character. It is the want of character that ruins politics. As Theodore Parker said of Charles Sumner, "A man may be in politics and still be in morals." Governor Hughes was the answer of yesterday to the question of the cynic, Who can be in politics and keep his hands clean? Governor Folk of Missouri was the answer of the day before, and Governor Wilson of New Jersey, now President Wilson, is the answer of today.

The civic consecration of which we as yet but dream will not be possible until men put aside the spirit of partisanship, the obstructive prejudices, and the immoral regard for private interests when these conflict with the common interest.

Blind partisanship is one of the most potent foes of honest government. Even as the whole is greater than the part, so ought country ever be set above party, when national and partisan interests clash. The regular party candidate is always relied upon to draw the full party vote, though he be of the most irregular life, and the straight party tickets are not infrequently made up of crooked candidates. Municipal and national politics should be divorced; not occasionally separated, but permanently and irrevocably divorced. Municipal non-partisanship means that in the choice

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of civic officials no regard shall be paid to a man's position with respect to national political problems, but that there shall be a greater concern touching the possession of a high character by a candidate for public office, whatever it may be. In municipal elections, whatever principles may be the stake, the principal issue is the man, his worth, his character, his ideals, his record.

Civic religion is impossible without the casting out of those racial and religious and sectional prejudices, which are the bans of good government and the darling hope of the corruptionists in politics. Shame upon the men who are forever appealing to the wretched little loyalties, the so-called race loyalties, the quasi-religious loyalty, and the pseudo-sectional loyalty, all the littler and meaner loyalties, which conflict with the highest loyalty of the citizen of civic welfare! We must have an end to the hyphenated vote in American politics. There ought to be no Irish-American vote and no Italian-American vote and no Afro-American vote. I have the right to say that there is no Jewish-American vote.

A civic religion that shall be worth while cannot come to pass until men place the public welfare above private interest. The rich and the well-to-do, who seek privileges and protection and immunities, are the mainstay of the political bosses.

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It is just as base to be purchased by the bribe of a nomination or a franchise as to be bought or sold by a bribe of money. The public service corporations in our municipalities will be dealt with fairly as long as they are ready to deal squarely with the people.

No machinery will do the work of civic reform or supply the want of civic religion. Cities can be cleaned and kept clean by men and women. Before and beyond nomination and all election reforms, important though these in truth are, is needed the ceaseless and unwearying consecration to the civic zeal of the citizen and patriot. The American must vote, not as a partisan, but as an American, not with his lead pencil, but with an enlightened conscience.

SPIRITUAL PROGRESS

William Allen White, Editor and Author

But the doubter will ask, How does progress grow? How is good will cultivated among men? Why have we moved up from barbarism? Through what organ has the "determinate or purposive change" worked the way of the Most High? Hu-

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manity is a bundle of contradictions. Yet spiritually there is a law of regression. We tend to spiritual averages. No one is all good or all bad. There is no race of moral giants, any more than a race of physical giants. Nor are there races of moral dwarfs and moral starvelings. The divine spark is in every soul. In a crisis the meanest man may become a hero. Indeed there is no profession of heroes. The charlatan, the oppressor of the poor, the courtesan, or the thief has seen the spark of divinity flare up within him in some great crisis, and as it burned it has shown a hero. It is doubtful whether any human being falls so low that he will not give up even his life upon a grand impulse to save a fellow sufferer in agony. This holy spirit is in every heart. The inheritance of the divine spark is an universal endowment. It is the fundamental claim men have upon one another as brothers. We are equals in the democracy of the holy spirit—in the potential spark of heroship. Great souls are they whose enlightened sensibilities make each day a grand crisis, every neighbor an object of sacrificial love. But the fire that burned in Christ's heart, and the fire that burned in the thief's heart who gave his life for a child in the street, are one fire. Christ knew this. He accepted the scarlet woman as sister, and the publican as brother. Over and over the

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spark is planted in untold billions of hearts as the ages pass; and slowly as our sensibilities widen, our customs change. So comes progress, and the fire glows larger in our common lives. That divine spark is the realest thing we know in the universe — more real even than the ether. For while we have the mighty round of things upon this globe, from light and air and water and earth up through vegetation to animal life; there comes a place where the narrow material cycle touches a segment of the wider round — where the ether thrills with a human vision. There, in that holy of holies, the human consciousness, creation's plan begins anew, and God says, Let there be light, and lo, there is light.

EFFICIENCY AND PREPARATION

W. E. Stone, President, Purdue University

On my desk is a piece of work representing an exercise prescribed for freshmen students in shop work. It is a simple task requiring no special skill or knowledge in its construction. The article itself is a common and useful thing.

When the freshman undertakes to make this he

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is furnished the materials and tools and is carefully instructed how to proceed. As a part of the system prevailing in the University shops, not only is the quality of the job noted but an accurate account is kept of the time required by each student to complete the task. The records show that the average time used by over 800 students in doing this exercise has been five hours and forty-eight minutes. This represents the efficiency of unskilled, untrained men.

One day I asked one of the instructors in the shops to demonstrate how quickly and well he could make the same article, and this he proceeded to do. With incredible accuracy and facility he set about the process. It was a pleasure to observe the certainty and swiftness of his movements; with no needless repetitions, every operation and act was one of a series following in definite sequence leading to the completed work. When it was finished, the stop watch showed that it had been done in eleven minutes and fifty-seven seconds. This represents the efficiency of a skilled and trained man in a simple operation; thirty times as great as that of the freshman, to say nothing of the superior quality of the product.

I have selected this incident as an example of what training does for a man or a woman not only in manual operations but in the intellectual world.

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It is impossible to think of any present or proposed act or operation, any kind of work, or play either for that matter, in which training will not make a person at least thirty times more efficient and consequently thirty times more valuable than without it.

It seems almost absurd to take the pains to prove such a proposition, and yet there are thousands of young men and women in Indiana who do not act on their certain knowledge of this truth. How many boys and girls with the absolute certainty that they must earn their living are making only feeble and reluctant efforts to get ready to do so efficiently and successfully, who are learning no trade; securing no training; and are even unwilling to press forward toward an education which shall be the foundation for special skill or knowledge on some pursuit or profession. Could any course of conduct be more foolish or improvident than this?

Because I observe so much of this tendency, my brief message to you is on this theme and I urge you and all young people in all relations of life to make the most of their opportunities, be they great or small, to obtain an education and training and preparation for life's work. No matter what your call is or your station in life, remember your efficiency and your value will be increased not

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thirty but a hundred fold by your earnest and thorough preparation for your work.

A CHRISTIAN GENTLEMAN

W. H. Lewis, Dean of Law School, University of Pennsylvania

Each one of us wants to be something more than merely a good man. We want to be strong; and it is perhaps true that most of us would rather be strong than merely good. At the same time the man who has only a strong will and nothing more, is not to be admired.

It is a good thing to have a strong character. It is an infinitely better thing to have a strong character so trained that in any situation our instinct — what we may call our character reactions — will be those of a Christian gentleman.

THE NEW HEALTH CONSCIENCE

Walter H. Page, Ambassador to England

Dr. McLaughlin of the federal health service is authority for the estimate that at least 25,000

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persons in the United States die every year from typhoid — a greater sacrifice of life than the bubonic plague or cholera causes in the Orient, and a far greater economic loss. And it is a national humiliation that this loss in the United States should be so very much greater than in European countries.

The economic loss caused by typhoid cases that are not fatal — the weeks of illness and the cost of the care of nursing — are estimated at 100 millions of dollars a year.

All this because of a disease that can be prevented mainly by sanitary control of the water supply; and, this failing, now by inoculation.

The local health officer in many communities is a country doctor without power — till an epidemic breaks out — without vigilance, and without the habit of doing things. The general ignorance of danger is a disgrace to what we call “education.” From the country home, where the pigpen has been carefully built so that it will drain into the well, to the cities on our great lakes, the lack of knowledge, of care, of regulation, of authority are relics of the primitive period of thought when disease was a visitation of God for our sins.

It is much less important who shall be president than what safeguards shall be thrown around the public health. The giving of compulsory vitality

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to every health officer in the land and the choice of the best man in every community for that office and the enactment and enforcement of good-health laws would mean a greater gain to the happiness and to the economic welfare of the people than the election of any man whatsoever to the presidency.

There is now enough knowledge of sanitation and of the prevention of disease, if it were applied, to take many of the risks out of life and to add very appreciably to the average of its duration; and there is no more useful work than getting this knowledge put to use. But the old-time conventionalities still hold us captive. For example, if you see a man hurt by an accident, you will instantly run to his rescue and you will call a doctor without a moment's delay. But you will look at an insanitary outhouse on a road that you may travel every day and you will never feel at liberty to tell the owner the danger he runs, nor will you think of calling a sanitary officer's attention to it. Most of our codes of conduct are based on the old-time theory of disease as a dispensation of God — till something sudden happens, such as an accident or an epidemic.

The medical profession is very rapidly changing its attitude to the public.

But perhaps the greatest single agency of instruction and publicity is the schol. The compul-

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sory attention to the pupils' health that has become the law in many communities is waking up the people. Preventive medicine is making its way, too, into the curriculum of the schools. More and more this must go on till the teacher becomes a practical sanitary expert and the activities of every school begin with health and — end with it, too. For you cannot make a better course of study, than by working out such a scheme of instruction and of living.

THE CHOICE OF A FAITH

Arthur T. Hadley, President, Yale University

In the last months the whole American world has been shocked by the revelations of immoral methods in the conduct of business and politics on the part of men who had enjoyed the respect of the community. We have asked ourselves over and over again how it was possible that such men, honorable, high-minded, and self-respecting to all outward appearance, should have accepted wrong customs without protest.

But if any of us will look at his own present and prospective temptations, the answer is not

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far to seek. The moment we choose as our example of professional success the man who has made a fortune or secured an office or achieved a reputation with the world, we tend to put fortune and office and reputation in the foreground, and to regard the question of how we use the fortune or office or reputation as an unimportant incident. When things once get into this shape in our minds, every position of honor or power becomes a position of peril to our soul. The greater the crisis we are called upon to face, the greater the ruin that follows. In the quadrangle of Leland Stanford University there was a magnificent memorial arch, that stood as a monument to its builder no less than its designer. He had striven for effect, and he obtained it. One day there came an earthquake that shook the foundations; and it was found that they were not of solid stone, but chips and rubble. Perhaps this man built no worse than others; but the very loftiness of the memorial that he had raised served to emphasize the ruin that he had wrought. There is no reason to believe that Pontius Pilate was worse than a hundred other Roman governors; but it fell to his lot to have his work really tried before the Day of Judgment in the sight of men as well as of God.

Stand for the doing of things, by all means.
Stand for the doing of great things if possible.

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But never let the greatness of the thing get so far into the foreground as to obscure the purpose for which it exists. And above all things, let the honest intent to serve others have a larger place in your life than the things you are trying to do for yourself. It is for this that Jesus stands. He cared as much for deeds as anyone. He spoke straight to the people who were doing the world's work, in his own time and afterward. He was a practical man, who took things as he found them — and made the best of them — to such an extent that this was made a reproach to him by those whose range of vision was narrower than his. But when his heart's purpose demanded the sacrifice of his life and the imperilment of all appearance of tangible success, he hesitated not a moment. This life and death of Christ show what Paul means by faith. It is not belief in a formula; it is not an abstract idea of the way in which the universe is governed. It is a purpose which dominates a man's life; strong enough to enable him to get things done, but broad enough and far-reaching enough to keep the man larger than his works, his range of vision wider than the territory which he has conquered, his readiness for sacrifice ever growing with the extent of his achievement. This is the belief on the Lord Jesus Christ that saves men and nations.

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As we look back on the pages of history, the men whose figures rise large and inspiring are not those who have amassed fortunes or won battles; but those who have strongest stood for principle. The battles and the ambitions of a Marlborough, nay, the very empire of a Louis, pale before the majestic constancy of purpose of William of Orange. In the great drama of slavery and secession we draw our largest inspiration from the patient endurance of two great, heavy-hearted men on opposite sides, unlike in all else but alike in unselfish devotion to principle as they understood it — Lee and Lincoln. What man of you, would not prefer the immortality of William to that of Louis or Marlborough? Who would not choose to bear the burdens of a Lee or a Lincoln, rather than to enjoy the honors of the most successful general or the most brilliant orator? And who, when he sees Christ standing before the judgment seat of Pilate, would not throw in his lot with the prisoner who, deserted by his friends and scarce able to keep up his own courage for the ordeal, stands out at that moment as the supreme revelation of God to man, an embodiment of the faith that is to save the world?

When you see these things clearly, you know where you stand. But it is going to be hard to see things clearly. "The world is too much with

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us." The necessity for making a living keeps our minds so bound down to the details of professional success that we sometimes forget that there is anything except professional success to live for. The necessity of conforming our habits and standards to the habits and standards of those about us, in order that we may do efficient work, makes us forget that there is a point where conformity ceases to be a virtue. The greater the measure of success we attain the harder it sometimes becomes to keep our ideals ahead of our achievements. If you want to have in you the stuff that makes heroes, you must begin now. As the earthquake shock tests the building's foundations, so will the great emergencies of life test the material which we have been putting into our lives from the beginning. If we are content to admire the men who have done things, no matter whether for themselves or for others, we shall be making our life a thing of show rather than of substance; good, perhaps, in outward appearance, but wanting in those qualities which will meet Gods' judgment if some great crisis gives them an opportunity to know what we really are. But if we care for those who have done things for others instead of for themselves; if we accustom ourselves to regard all tangible success as a means of service rather than as an end in itself; if we delight to think of the

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men and women who have left the world better for their having lived in it, and make them our real heroes — then are we laying the foundations of a life which, when it is tested, shall stand out heroic, even as did the life of Jesus the Master. Now, while grave temptation is far distant, is the time to make ready. Now, when our character is plastic and when our very failures can be made to serve as lessons; now, when the inspiration of college traditions and college friendships is strong in our hearts; now, when our life work lies before us to make and mould as we will — now is the time to make choice of the faith which will enable us so to see things temporal that we lose not the things eternal.

—From *Baccalaureate Addresses*. By courtesy of Charles Scribner's Sons.

CONSERVATION OF MEN

William P. Borland, Congressman from Missouri

No growth in material wealth, desirable as it is, should blind our eyes to the first great duty of government, which is to care for the safety, health, and morals of the people. The greatest asset any

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nation may have is a vigorous, free, and intelligent citizenship. Every act of legislation should first be tried by this test — namely, whether it tends toward the safety, happiness, and growth of the people. If laws conflict in any way with the rights of the people in their highest sense, no consideration of property or money value should weigh in their favor.

We are in an age of complex life. Division of labor is inseparable from civilization and is its natural barometer. We measure the advance of civilization by the refinements of the division of labor. In the old frontier days, the pioneer provided for all his wants and protected his own safety with his rifle. Today, every man, no matter what his position or calling, is a part of a huge machine. He does a specialized work for a certain number of hours each day, which is but part of a larger work carried on by all. Not only does the value of his work depend upon the efforts contributed by others, but his very safety, both in and out of the workshop, depends upon the honesty, care, and obedience to law of those about him. He cannot inspect for himself the purity of the food he eats, the water that he drinks, the safety of the conveyance in which he rides to work, the machine with which he is required to do his work, or the character and diligence of the persons whom his

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employers have seen fit to clothe with power over his life and health. The very complexity of modern life adds to the danger, while it deprives the individual man of the means to consult his own safety.

It is the paramount duty of the government to watch over the safety of the people. This duty is committed to the government as a sacred trust. When, by the advance in civilization and material wealth, the power of the individual to protect himself is surrendered, it is to the highest interest of the Nation that it faithfully performs this trust. Its wealth is in its citizens — their skill, their intelligence, and their patriotism. We educate them at public expense, and when a citizen thus educated reaches years of maturity and by honest effort makes himself skillful in a trade of highest usefulness to the community, what is his value to the state? What may it not hope from his labor, directed by a trained mind? There is no money value by which to estimate it.

I will not attempt at this time to go into details in regard to the number of men who annually lose their lives in the performance of their duty. The figures would be shocking and would show us a part of the cost we are paying for this wonderful material advancement. It has been made a ground of reproach against American civilization that we

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hold human life too cheaply, and that more men are killed or crippled annually in the war of wealth than have fallen in battle in the most bloody campaigns. Sometimes we are told that this price which we pay in human life and limb is a necessity — a part of the cost of progress. The world has no time to pause and hear the story of the cripple, or of the widow or the fatherless. It is interested only in the glorious achievements of science and commerce.

But to the man who has gone to his work in the morning a free, self-reliant, and skillful workman, with high ambition and every prospect of advancement and success, and who returns at night maimed and crippled, to drag his way through life a burden to those about him, there is another and a very different side to this wonderful story of material advancement. For him the light has failed. His chances for success are ended. His ambition is gone. The achievements by which he might have blessed the community in which he lived, the labor by which he might have added to the happiness and widened the opportunities of those dependent upon him, are cut off. To the state he has been changed from an asset to a liability, and this has been done by the state's refusal or neglect to perform the trust which has been committed to it to watch over his safety.

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We have spoken only of the case of the workman who is maimed or crippled at his work. There is another side to the same story. How about those dependent upon him? How about the wife who fills her husband's dinner pail in the morning and kisses him good-by and sends him to his work a strong, young, ambitious man, able to provide a comfortable home for her and to give an education and a good start in life to his children, and who before nightfall finds herself a widow, with her prospects all darkened? Here is another phase of the question in which the community is vitally interested, for it gives rise to new problems which affect the entire industrial world.

One of the greatest evils to which it tends is that of child labor. Child labor in factories is dishonest, unwise, and wrong from every standpoint. It is wrong because it cuts down the scale of wages of all factory employees by substituting cheap and incompetent labor for the better grade. It is wrong, because it is an injury to the child and constantly endangers his health and morals. It is wrong, because it exposes him to dangers where his inexperience or inattention may result in lasting injury. It is wrong, because it undermines the very foundation of national wealth by destroying the rising generation.

There is no honest profit in the labor of chil-

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dren. The most profitable place for a child is in the schoolhouse. We cannot look with anything but horror upon the picture of the inhuman employer working gangs of little children ten, twelve, and fourteen hours in a factory because of his greed for money and a desire to cheapen the cost of the production in order that he may drag down his more humane competitor to his own base method. Children should have the special consideration of the state. They are its future supply both for war and peace. Why should the state allow avarice to fatten by the destruction of these little lives, upon which the safety and perpetuity of the state depend? They are the future citizens, the future fathers and mothers. Upon their shoulders soon will be laid the heavy responsibilities of citizenship, the high duty to preserve a great republic, whose destiny constantly is growing greater and whose problems are growing more serious.

Child labor in factories is a modern condition. It is a modern danger which only the state can guard against. We do not speak, of course, of that class of little toilers which has been familiar in history and literature. I mean the little helpers on the farm, who feed the stock and gather the garden truck about the old home place. These little workers have a free and happy life, healthful

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and vigorous, and when winter comes and nature has locked up their workshop they have the chance for education.

I know of nothing more important to the whole community than the welfare of the rising generation. It is a matter which grows more serious each year and is vital to the safety of the Republic.

We are not concerned solely with the building of battle ships. We are more concerned with building homes. The government is looking to its own safety when it takes care of the rising generation and not only removes them from danger and temptation but from a brutalizing and debasing competition to cut down the wages of their elders who have the responsibilities of home and family life. I say it is not beneath the dignity of a great government to do this work, and I am reminded of that beautiful poem, which doubtless many of you have read, called, I believe, "Little Breeches."

It tells of the old ranchman whose chubby little boy wandered away one afternoon from the cabin. They searched for him in vain until darkness came on. With the darkness came a storm, which increased in fury to a blizzard. The searchers began to have a sickening sense of the hopelessness of their task. They were in a vast desolate region far from human habitation. There seemed to be but

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one tragic end to the search. Still, the father, who led the search, struggled on, bareheaded and with bleeding hands and knees. The icy wind cut his face and the storm howled about him. As the night wore away they tried to turn him away, but in vain. At last, with the first gray streaks of dawn, they found the little boy huddled down, safe and warm, in the sheep pens, fast asleep among the sheep. How did the boy get in there, with the door closed and the windows high? The father insisted that the angels had taken the child there. Some of his neighbors told him that could not be so; that the angels were up in heaven and had greater things to do than to be fooling about in his sheep pens. But the father still insisted that it was the angels, and insisted that it was useless to tell him that they were engaged in better business, "for I believe," said he —

Saving little children and bringing them to their own,
Is a durn sight better business than loafing 'round
the throne.

We hear much in these days about the conservation of natural resources. I am heartily in sympathy with all of it. I believe sincerely that the time has come for the Nation to take a step to preserve the bountiful resources with which nature has endowed this country, and to perpetuate them for the benefit of all the people. If left unre-

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strained there is a tendency on the part of promoters to monopolize and exploit this great natural wealth so as to entirely consume it to the enrichment of a very few and the impoverishment of the whole country.

But I believe more fully in a higher and a more noble form of conservation — the conservation of men. I believe in the sacred trust of government to watch over the safety of its citizens; to lift the burdens from backs that cannot bear them; to make plain the path of honest effort and fling wide the door of opportunity to the humblest. Little children are the Nation's hope — honest men are the pillars of its strength. Men are the great natural wealth of any country — greater far in value than the most abundant material resources. If we believe in national conservation, let us first begin with the conservation of men, for it has been truly said by the poet:

Ill fares the land to gathering ills a prey,
Where wealth accumulates and men decay.

HEALTH

*Emily T. Robbins, President, Commission of One
Hundred on National Health*

“Who cares about stupid health?” was a remark I once heard. It well illustrated a point of

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view which prevailed in the days of our forefathers, but which is seldom heard of today. In the old days health was considered vulgar, since it was generally the stupid laborer in the field, or his wife and helpmeet of the same occupation who was robust and healthy. His more wealthy neighbor, who thought outdoor work beneath him, often times became anaemic and dyspeptic. In that case, of course, he demanded a similiar condition of the women of his society. So ill health became identified with gentility.

Now, health is "in vogue." The heroine of romance no longer languishes and "fades away." Her cheeks are rosy; she swims; she rides horseback; above all, she enters vigorously and enthusiastically into the work of life. And is not the college athlete the hero of the hour! I suppose this came about by someone, in the old days, daring to prefer the healthy woman, or the healthy man, and gradually such taste became popular.

And why? Why is the healthy man or the healthy woman preferable to the sick man or the sick woman? Which is the more agreeable to look at and associate with? Which is the more efficient worker? Which is likely to have the best character and disposition? Which is happier?

To appreciate the importance of health, it is but necessary to contemplate, for a moment, the

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consequences of ill health. Have you ever tarried at a sanitarium where the majority of the patients are comparatively well, and lived in their world of indigestion and inefficiency? Have you ever made extensive tours of the hospitals and known of the agonies which are there accumulated? — Poor disabled human machines, shut away from the busy world of joy and industry! Have you ever visited the asylums for the insane, with their thousands upon thousands of inhabitants staying out their periods of mental disablement or lingering decay?

If you have, I am sure the sickening horror of their tragedies will never be forgotten by you. They dwell in living graves. Above them, out of their reach, is all the beautiful world — music, and art, and science, and great deeds, and great thoughts, and noble sentiments!

If you have done any of these things can you say health is stupid? Rather say, “The young man or the young woman who so lives that ill health is brought upon him or upon her that young man or young woman is stupid indeed!”

This great subject of health, which plays such an important role in your success and happiness, seems to be composed of two principal elements:

One is your inherent makeup. This element is illustrated by those types of insanity which are

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developed as a result of inherited defects over which the individual himself has no control.

The inherent makeup of those who now dwell upon the earth is, of course, beyond our control; we cannot go back and choose our ancestors, from whom we received it. An analysis of our ancestral traits, however, is generally suggestive of those which may be expected to develop in ourselves, and the knowledge is likely to be useful in fortifying against those traits that are undesirable.

But while we cannot choose our ancestors, we can choose the ancestors of those who are to dwell on the earth after us. We are the only door through which they may enter, and upon our choice of those who shall open the door, will depend the inherent makeup of that legion to come — our children and our children's children.

The other element which enters into the question of your health is environment and personal habits — breathing, eating, thinking, acting, working, resting, and (wittingly or unwittingly) exposure to acute diseases.

As to the latter, the likelihood of your exposing yourself to smallpox, for instance, once a menace to the people of this country, is now remote, owing to the discovery of its causes and the opportunity which that discovery afforded for wiping

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out the disease. The probability of your exposing yourself to yellow fever is now almost nil. Our indefatigable scientists in the federal government have saved you this risk. The probability of your contracting malaria is now hardly half of what it was fifty years ago. Here again our government has stepped in to protect you. It was one of its workers who made the discovery of the mosquito as being the "intermediary host" between you and illness from that disease. You need not worry either, about the hookworm disease, for this, too, has been routed from its stronghold, as a result of the discoveries by our government and is now retreating before the fire of knowledge.

But there are other foes to your health. Somewhere they lurk in those personal habits, just where we do not know exactly. On them they ride mysteriously to victory. We only recognize their devastations. These foes are the chronic diseases, such as Bright's disease, arterio-sclerosis or some forms of insanity. They are chopping off years of life of our people at a greater rate than even the acute diseases. Of the chronic diseases we know practically nothing. There is a chance for some of the young men and women of Spiceland Academy to become very famous and important by obtaining some real knowledge of them, and giving it to the world! In the meantime, experience has taught

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that there are certain rules which it is safe to follow: to breathe fresh air, to be abstemious in diet, to be temperate, to be self-controlled, to avoid over-fatigue, to be chaste, and to be clean.

REAL MEN

Benjamin Ide Wheeler, President, University of California

I am aware how much truth and inspiration reside in the pregnant statement that every man makes his own world. Yes, a man makes his own world, but he cannot expect to “make it up” like a story. Thinking a thing is so does not make it so, no matter if you think it so seven times, yea seventy times seven. You have at the most baked your self-delusion into a hard looking substance called prejudice. In quiet times it may pose as hewn stone, but the first shock will crumble the plaster and disclose the laths by which you lied to yourself.

The world into which you are entering is a real world and not a play. There is a good deal of paper scenery in evidence, I admit — some tin spears, penciled eyebrows, and sham thunder. The

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average man, I fear, is all too ready to take on any mask that happens to be passed him, catch the cue, and follow wherever the lines lead. Thinking is hard and it is, of course, easier to memorize the lines than make them. It is easier still to be a puppet pulled with a string and let the ventriloquist do the talking behind the box. But none of this is by right for you. We expect you to be real men and women in a real world.

Lest my symbols be misunderstood I want to illustrate in plain language what I mean by taking the mask that happens to be handed one. A certain student thinks he proves his manliness by wearing a heavy sweater and corduroy trousers with the pockets full of hands, and gleans from his opportunity of study and the self-denial of his parents the reputation of strenuous bravery in disturbing a class election and the right to wear a society pin and a painted hat. All these things are merely the tin tops of a make believe world, but they are small matters and of small significance, provided the spirit of their use do not follow a man out into life. You can scarcely tell whether you are practical adherents of the view that the world is real or the view that it is a mummery and a sham. But you will soon be able to determine. If you find yourself doing things for effect, courting popularity by catering to public

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opinion, trying to make out a case more than to state the truth, seeking to create opinion regarding a person, an institution, or an act, arbitrarily and by main force rather than justly; if you find yourself promoting, cajoling, deceiving, rather than unfolding, interpreting, revealing, you need have no longer any doubt; you are acting a part, not living a life; you are wearing a mask, not baring your honest face; you are rehearsing the lines of a rôle, not telling the truth; you are making life a play and the world a sham.

I tell you this is a plain, regular-going, real old world. It is in substance just about what it appears to be. The things that seem to be trees are trees; the things that seem to be rocks are rocks; the lakes and the oceans are made of water, real water; it is a substance containing insufficient oxygen to support human life and every time a man is covered with it, in a certain number of minutes that man will die. It is surprisingly regular in its action. Objects drop to the earth with similar regularity. If a man parts company with the roof of an eight story building directly over a stone pavement, it is possible to calculate with amazing precision just what will happen, no matter how important a person the man may be or how strongly opposed he may be to what is going on. Stone is really hard and not merely a form

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of thought. Gravitation is not a whiff or whim to be cajoled away by ingratiating manners, to be reached by influence, to be dispelled by force of will; it is a plain matter-of-fact institution not disposed to speculative enterprises. No less matter-of-fact, however, is the power that wakens within us the consciousness of *ought* and sends through human life the thrill of duty. Our assurance that the world is real is ultimately founded in our conviction guaranteed in an unwavering experience that there is a deep plan behind the haze of apparitions and the tangle of materials and motives a perfectly plain and simple plan which we know as the moral order. There is a way to do that is in accordance with the spirit of the system, and there is a way to do that is in discord with the system; the latter brings with unerring certainty distress and death, the former peace and profit. Distress of soul and waste of being constitutes a real hell, peace of mind and upbuilding of life constitute a real heaven — the moral world is the real world.

The reason why we have a right to expect you to be real men and women in a real world is that your training here has been planned to deliver you from the bondage of superstition, open you the way toward honest things, and quicken in you the love of the genuine and true. You have studied

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the record of human history that you may know how to correct the nightmares of legend and tradition into the facts of broad daylight. You have studied literature and other human arts that your souls may be in tune and make response to work and beauty. You have studied environing Nature that you may replace mystery and dread with knowledge of her moods and ways so that men may dwell in accord with her and enroll her giant service in the forwarding of human life.

A NEW SCHOOL YEAR

Nicholas Murray Butler, President, Columbia University

On each recurring commencement day it is natural for us to look back at what has been accomplished in the year that has passed. On the opening day of a new year it is equally natural to look forward with hope and anticipation to the new paths that are opening out before us. To such a new year I offer a cordial and heartfelt welcome to the scholars who teach and to the scholars who learn.

We shall at once start each upon his separate way, but we shall be animated throughout the year by a common purpose and by a common love and loyalty to the school which includes us all and

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which makes possible the rich and helpful opportunities that are offered to us.

Let us each resolve during the academic year now opening to strengthen and make firmer our hold upon something that is worth while, something that is raised above the temporary turmoils and vulgar self-seeking of the day. Let us close our ears, so far as possible, to the roar of malice, untruthfulness, and slander that fills the air of this year of grace.

There is one word of counsel that I offer to each one, whatever his field of study, and whatever his chief intellectual occupation. Resolve to pass the year in company with some one high and noble character that has left a mark on the world and set a standard which is at once an invitation and inspiration. Doubtless many such suggest themselves; but to be concrete and specific, I will name some that occur to me as of particular significance and interest just now.

Let the year be made noteworthy, for example, by passing it in company with the poetry of Alfred Tennyson, a poet who will one day be even more highly appreciated than at present, not only for the sweetness of his song, but for the scope and profundity of his thought. Do not read at poetry of Tennyson, do not read about the poetry of Tennyson, but read the poetry of Tennyson itself.

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Commit to memory some of those passages which are at once a comfort and a delight to all intelligent persons.

Or, if in another mood, pass the year in close and familiar company with the essays of Emerson. Learn from him the difference between gold and dross. Learn from him the secret of the perpetual movement of the spirit and the secret of the making of standards. Let him teach you how to think about things that matter. Go with him along the bypaths of reflection until you become familiar and in love with some of the most charming nooks and crannies into which real thought penetrates.

Or, again, if thirsting for the companionship of a life of action and of service, driven by the motive power of high purpose and a moral ideal, spend the year with that masterpiece of biography, Lord Morley's *Life of Gladstone*. In those volumes you may watch the growth of a powerful mind and a strong character through contact with great problems and large ideals. You may witness a course of education in public affairs through association with genuine problems, with real public interests, and with the highest conceptions of a nation's service.

A fourth suggestion occurs to me. The nineteenth century left no nobler or inspiring life than Pasteur. Perhaps you may prefer to pass the year

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in company with that life as told by Valley-Radot. The history of scientific inquiry contains nothing more full of suggestion and more abundant in conquest than the story of the life of this greatest of modern Frenchmen. From that story you may learn the real meaning of the words "scientific method." From that story you may learn the real meaning of the conception of science in the service of public weal.

Whether you choose as your companion of the year the poetry of Tennyson, or the essays of Emerson, or the life of Gladstone, or the life of Pasteur, you will have an association never to be forgotten. From this companionship you will gain a center point about which to organize your own personal academic studies. From it you will gain a keystone for the arch you are hoping to build. From it you will get a sense of achievement and of worth that will contribute powerfully to your intellectual and moral growth as a human being.

GROW, GROW, GROW

*Kenyon Butterfield, President, Massachusetts
Agricultural College*

When I was in college the governor of the state gave an inspiring talk to the student body. He

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was a man of great vigor who had comparatively little schooling, and yet who had made a very successful farmer, leader of the grange, and probably the best governor that the state of Michigan has had in a generation. I cannot remember the topic, but I shall never forget one sentence: "When you have decided what to do, go at it with all your might and stick, stick, stick."

I would not abate one jot from this advice. No success is possible except by everlasting perseverance. But while we are persevering in the task to which we have set our hands, I should like to have the young men and young women of America think of another ambition that is even greater and larger than the ambition to succeed in what one undertakes.

The greatest task in life is to live worthy of the divinity that is in us. The biggest job that each one of us has is to grow into the largest, the richest, the firmest manhood and womanhood possible. We cannot develop this largeness and richness and fineness in a day. It takes time. It is the result of toil, of defeat, of joy, of sorrow. It never comes to the indolent man; it has to be purchased by a strenuous life.

I sometimes think that the great difference between men is their capacity to grow. Some men are really no more mature at fifty than they were

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at twenty. Some men keep on growing as long as they live.

And is not that, after all, what we are here on this earth for — to grow? Can you think of any better excuse for existence than to become the largest, the richest, the finest character possible? I do not mean to say that you must always be thinking of yourself. In fact, the best way to grow is not to think about growing, but to think how you can make yourself of the largest use in the world. Your attempt to fit yourself for the greatest usefulness and service to your fellow beings will give you the best growth.

So I say keep in mind what you are really in the world for: what is, after all, the great object of life that lies way down deep underneath all your labor, all your play, all your planning — it is grow, grow, grow.

THE DIRECTION OF SOCIAL PROGRESS

Julian W. Mack, Judge, U. S. Commerce Court

During the past decade we have all been afire with enthusiasm born of the newer and nobler thought that prevention is better than the cure.

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The golden age of childhood had arrived. However we might deal with the adult victim of social wrongs, to the child we were determined to accord the birthright of every human being — the opportunity for the development of its highest powers. To prevent it from engaging too early and in too dangerous occupations, to substitute the school for the factory, to save it from the brutal and criminalizing treatment that still marked the prevailing method of dealing with the adult offender, these were the movements that enlisted the cooperation of enlightened philanthropists and resulted in the enactment of anti-child labor, compulsory education and juvenile court laws.

The substitution of love and sympathy and understanding for punishment, of probation for imprisonment, of the industrial school for the reformatory and penitentiary, is such a great step forward in our civilization that no temporary setbacks, whether due to the failure to accomplish or to the reactionary opposition of baffled politicians, can stay its triumphal onward march.

For some years, however, we have been passing beyond the mere age of preventive work. Eradication of evil is not enough. Constructive philanthropy demands that it be replaced by the positive good. Childhood needs protection against the dangers of evil birth. Infant mortality is to be

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reduced and the age of babyhood made safer, by preventing the sale of impure milk and adulterated food.

The child's right to a healthy normal family life is to be met not merely by forbidding child labor and by destroying the pest-breeding hovels of the slums, but also by maintaining the integrity of the family through freeing the wage earner from unnecessary and avoidable industrial accidents and diseases threatening the premature death, through making it possible for the widowed mother to remain at home and devote herself to the nurture and training of her children.

The child's right to an education is not satisfied by an adherence to the old-time curriculum suited, if at all, to but few of the more fortunate of the pupils, but requires the introduction into the public school system of manual and industrial training, of continuation and vacation and open air classes, of the visiting teachers and the newer method of individualization, to the end that each child's true vocation may, if possible, be found and that it may be fitted spiritually, morally, mentally and physically to unfold all its latent resources. No longer should we wait for the child to go wrong or be orphaned and to be sent to one of the excellent industrial schools maintained for delinquent and dependent children, in order that it may re-

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ceive the education fitting it for its life work; no longer should the child get into the juvenile court before giving it a thorough examination to discover and to repair decayed teeth, adenoid growths, impaired eyesight and hearing, and other latent defects. Constructive philanthropy insists that the child, compelled to go to school, shall be in every way fitted to pursue its studies. The physician and the nurse in the school room, far from lessening the parental responsibility, will enable the state to know wherein the parents have neglected or failed in their duties, and will afford a safe legal basis for the enforcement thereof.

The child's right to play should not be limited to the opportunities on the street; it needs the supervised playground, the athletic field, the gymnasium and the swimming pool.

To close indecent dance halls, to suppress improper shows, whether in the larger or in the nickel theaters, and to destroy other places where vice disguised in gaudy and, to the untutored, highly attractive garbs and colors, beckons youth to its destruction, will not suffice. Through church and settlement, school centers and municipal halls, our young people must be given the opportunity to satisfy decently, beautifully, sanely, their ever insistent and justifiable cry for recreation and happiness.

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Adolescents must be guarded from the dangers of that period, not only by the development and strengthening of character through the teachings of religion and morality, but also by wise and careful instruction in the mysteries of life itself and in the terrible dangers both to the guilty and to the innocent that follow in the wake of sexual abuses and wrongs.

But in the past few years, a voice, never silent in the history of the world, has been growing deeper and louder—the voice of man calling unto men, not for alms, not for charity, but for justice. Not that we would for a moment replace love with justice, not that we would banish mercy and compassion, not that we would emphasize rights and minimize duties; on the contrary, true social justice implies love, compassion, and personal service. It demands, however, that society in its organized capacity shall secure each individual in the full enjoyment of all those fundamental rights without which no human being can fulfill his God-given destiny. As we advance in civilization, they will increase in number and broaden in extent. Among our rights, in addition to those of the children already enumerated and those guaranteed in all of our constitutions, is the right to work and to secure the just fruits of one's labor, and, therefore to protection against unemployment and

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against a wage less than the sufficient amount to maintain the family in decency according to the prevailing standards of a free and prosperous people. We have the right to life itself, and, therefore, to protection, so far as humanly possible, against over-fatigue and other industrial poisons and accidents. We have the right to reasonable hours for self-improvement and the upbuilding of the family, and, therefore, to protection against exploitation, the seven-day week, and unduly long hours of labor. We have the right to old age, reasonably free from care and anxiety, and, therefore, the opportunity for adequate insurance against everything that threatens to impoverish or imperil the family, the corner-stone of our civilization.

That the influx of vast numbers of diverse races brings with it peculiar difficulties unknown to other nations, is not to be denied. Are we, however, in such danger therefrom that we must close the gates of our country to honest, thrifty, characterful people of the old world, who, like our forefathers, come to the Promised Land, seeking for themselves and their children a refuge from religious, political or even economical oppression? Shall we depart from our settled policy of regulation and inaugurate an era of restriction, requiring of the sturdy peasants of Europe, as a condition of their admis-

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sion that they will have acquired the power to read and write, though their mother land has denied them the opportunity therefor? Aye, more, shall we as a nation, for the first time, deliver up political refugees guilty of no crimes in this land of liberty? If it were conceivable that the best interests of the people of the United States could require such legislation no claims of humanity at large should prevent its adoption. But if, as many of us think, this country needs for the fulfillment of its true destiny the free assimilable blood of many nations; if, as many of us contend, it requires for its material advancement the brawn and strength of Europe's masses; if, as many of us believe, a nation of great material prosperity can best avert the ever threatening danger of the loss of its ideals by drawing into its citizenship the poets, the thinkers, the prophets, the seers, and the martyrs of other peoples, then assuredly the day of more restrictive immigration laws has not yet come.

But whatever our views on the question, there can be no difference of opinion as to our duty towards those immigrants who meet our requirements and enter our portals. Upon our treatment of them will depend their future usefulness. If we permit them, in their ignorance of our language and our customs, to become the victims of

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the forces of vice and crime that in all of our larger cities are lying in wait for them, we shall quickly reap the harvest of our folly.

The united action of private organizations, the municipality, the state and nation must lighten the pathway of the newcomers and guide them safely toward their goal of American citizenship.

The true spirit of social justice of the twentieth century demands that. The welfare of the state and the people thereof requires that the financial burdens resulting from the inevitable accidents and occupational diseases of our present industrial system shall be borne by the business rather than the worker, legislation along these lines must in one way or the other be made possible.

Potent, however, as is the force of law, organized society can but voice the desires of its members. Social advance is dependent upon individual progress. Until the spirit of love for our fellowmen, regardless of race, color, or creed, shall fill the world, making real in our lives and in our deeds the actuality of human brotherhood deduced from that common fatherhood to which all of us, though in different ways, ultimately subscribe; until the great mass of people shall be filled with the sense of their obligation to strive mightily for the betterment of their fellow workmen through service, social justice can never be attained.

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Whatever our differences may be, we shall all agree with Montefiore, that while "religion is more than good air, good water, good food, good wages, in its social fullness it is not less." However strong may be the emphasis that has heretofore been laid upon social service as a religious duty, surely the bonds of human brotherhood would be strengthened and the cause of social justice advanced if a broader forward movement, limited not to men, and not to the followers of a single religion, were, by the united action of representatives of all faiths, carried into every village, hamlet and city of our land. We should not have to await another Titanic disaster to find all men, regardless of race and creed, rank and station, riches and poverty, standing together upon a common platform of genuine democracy, vying with each other in upholding the noblest traditions of the race, sacrificing even life itself in the service of the weakest and the poorest of their fellows.

SCIENCE AND FAITH

Elmer E. Brown, President, New York University

A good friend of mine has recently published an article in which he undertakes to show that

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every phase of human life will, in time, be brought under the operation of scientific certainty, until things unknown or unforeseen and every daring adventure shall have disappeared from human experience.

To my mind, men make such prophecies as these only when imagination fails. The circle of human knowledge is an ever widening circle. But what are the limits of that unknown universe over which it is so rapidly extending its sway? Are the resources of infinity so scanty that we may expect in any assignable time to have reached its farthest bound?

We may think of our silence as an island in a great ocean — an island growing in all directions more rapidly than the coral islands of the southern seas. More and more, men are enabled to live their lives on the basis of established and verified and organized fact; but the ocean is not like an ocean on this earth, which has shores on every side; and which might conceivably, within billions of years, be filled up by that island to its farthest bound. The island of our science is rather like a planet out in the infinite space. If, like a bubble blown by a child, that planet were to be enlarged and ever more enlarged, the space would still be as infinite beyond. And the fact that our science becomes not thinner and more fragile,

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but more solid and substantial, as it increases in extent, does not change the fact that there is that beyond, evermore, which it may not pretend to have made its own.

If this is to be the case in very truth, then to increase knowledge will mean at the same time to enlarge our human capacity for surmise and expectation. The things learned will reveal more and more the extent of the undiscovered territories, and will tempt the most courageous among us to new enterprise of exploration. And he who has learned most will continue to be the one least satisfied with his acquisitions, and most eager to seek after wisdom.

Seen in this way, the work of the school and that of the church appear in closest and most lasting connection, the one with the other. The school concerns itself with things known, with the knowledge of the scientist, and with the enlargement of the sphere of such knowledge. The church concerns itself with things unseen and eternal, in so far as they affect the dearest interests of human life.

Will the increase of knowledge drive the church to the wall, till her occupation shall be gone? The very question presupposes a poor and petty conception of the extent of God's universe, a childish and ridiculous limitation of that which mankind

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has yet to learn. Why, every new truth that science shall establish will give a longer shore-line for the out-look of faith, and a new harbor from which her galleys of adventure may set forth. The unseen world will make its religious appeal to men so long as there is sorrow and sacrifice and death in this world. While science in our age seems to have drawn to itself much of that absorbed attention which the highest intellect of other ages has given to religion, the day will come — I venture to make this prophecy — when religion will again claim as wide an interest among men as ever in the past, and the conquests of modern science will be found to have prepared the way for that consummation.

WHY I AM AN OPTIMIST

Helen Keller

Most of us regard happiness as the proper end of all earthly enterprise. The will to be happy animates alike the philosopher, the prince, and the chimney-sweep. No matter how dull, or how mean, or how wise a man is, he feels that happiness is his indisputable right.

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It is curious to observe what different ideals of happiness people cherish, and in what singular places they look for this well-spring of their life. Many look for it in the hoarding of riches, some in the pride of power, and others in the achievements of art and literature; a few seek it in the exploration of their own minds, or in the search for knowledge.

Most people measure their happiness in terms of physical pleasure and material possession. If happiness is to be so measured. I, who can not hear or see, have every reason to sit in a corner with folded hands and weep. If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life — if, in short, I am an optimist, my testimony to the creed of optimism is worth hearing.

Once I knew the depth where no hope was, and darkness lay on the face of all things. Then love came and set my soul free. Once I knew only darkness and stillness. Now I know hope and joy. Once I fretted and beat myself against the wall that shut me in. Now I rejoice in the consciousness that I can think, act and attain heaven. My life was without past or future; death, the pessimist would say, “consummation devoutly to be wished.” But a little word from the finger of

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another fell into my hand that clutched at emptiness, and my heart leaped to the rapture of living. Night fled before the day of thought, and love and joy and hope came up in a passion of obedience to knowledge. Can anyone who has escaped such captivity, who has felt the thrill and glory of freedom, be a pessimist?

I long to accomplish a great and noble task; but it is my chief duty and joy to accomplish humble tasks as though they were great and noble.

Go to India and see what sort of civilization is developed when a nation lacks faith in progress and bows to the gods of darkness. Under the influence of Brahminism genius and ambition have been suppressed. There is not one to befriend the poor or to protect the fatherless and the widow. The sick lie untended. The blind know not how to see, nor the deaf to hear, and they are left by the roadside to die. In India it is a sin to teach the blind and the deaf because their affliction is regarded as a punishment for offenses in a previous state of existence. If I had been born in the midst of these fatalistic doctrines, I should still be in darkness, my life a desert land where no caravan of thought might pass between my spirit and the world beyond.

Optimism is the faith that leads to achievement; nothing can be done without hope. When our fore-

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fathers laid the foundation of the American commonwealths, what nerved them to their task but a vision of a free community? Against the cold, inhospitable sky, across the wilderness white with snow, where lurked the hidden savage, gleamed the bow of promise, toward which they set their faces with the faith that levels mountains, fills up valleys, bridges rivers and carries civilization to the uttermost parts of the earth. Although the pioneers could not build according to the Hebraic ideal they saw, yet they gave the pattern of all that is most enduring in our country today. They brought to the wilderness the thinking mind, the printed book, the deep-rooted desire for self-government and the English common law that judges alike the king and the subject, the law on which rests the whole structure of our society.

It is significant that the foundation of that law is optimistic. In Latin countries the court proceeds with a pessimistic bias. The prisoner is held guilty until he is proved innocent. In England and the United States there is an optimistic presumption that the accused is innocent until it is no longer possible to deny his guilt. Behold, the law of the two most sober-minded, practical, and law-abiding nations on earth assumes the good in man and demands a proof of the bad.

Even on Christmas day do men remember that

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Christ came as a prophet of good? His joyous optimism is like water to feverish lips, and has for its highest expression the eight beatitudes. It is because Christ is an optimist that for ages he has dominated the western world. For nineteen centuries Christendom has gazed into his shining face and felt that all things work together for good. St. Paul, too, taught the faith which looks beyond the hardest things into the infinite horizon of heaven, where all limitations are lost in the light of perfect understanding. If you are born blind, search the treasures of darkness. They are more precious than the gold of Ophir. They are love and goodness and truth and hope, and their price is above rubies and sapphires.

Jesus utters, and Paul proclaims a message of peace and a message of reason, a belief in the idea, not in things, in love, not in conquest. The optimist is he who sees that men's actions are directed not by squadrons and armies, but by moral power; that the conquests of Alexander and Napoleon are less abiding than Newton's and Galileo's and St. Augustine's silent mastery of the world. Ideas are mightier than fire and sword. Noiselessly they propagate themselves from land to land, and mankind goes out and reaps the rich harvest and thanks God; but the achievements of the warrior are like his canvas city, "today a camp, tomorrow

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all struck and vanished, a few pit-holes and heaps of straw." This was the gospel of Jesus two thousand years ago. Christmas day is the festival of optimism.

Although there are still great evils which have not been subdued, and the optimist is not blind to them, yet he is full of hope. Despondency has no place in his creed, for he believes in the imperishable righteousness of God and the dignity of man. History records man's triumphant ascent. Each halt in his progress has been but a pause before a mighty leap forward. The time is not out of joint.

As I stand in the sunshine of a sincere and earnest optimism, my imagination "paints yet more glorious triumphs on the cloud-curtain of the future." Out of the fierce struggle and turmoil of contending systems and powers I see a brighter spiritual era slowly emerge — an era in which there shall be no England, no France, no Germany, no America, no this people or that, but one family, the human race; one law, peace; one need, harmony; one means, labor; one taskmaster, God.

If I should try to say anew the creed of the optimist, I should say something like this: "I believe in God, I believe in man, I believe in the power of the spirit. I believe it is a sacred duty

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to encourage ourselves and others; to hold the tongue from any unhappy word against God's world, because no man has any right to complain of a universe which God made good, and which thousands of men have striven to keep good. I believe we should so act that we may draw nearer and more near the age when no man shall live at ease while another suffers." These are the articles of my faith, and there is yet another on which all depends — to bear this faith above every tempest which overflows it, and to make it a principle in disaster and through affliction. Optimism is the harmony between man's spirit and the spirit of God pronouncing His works good.

—From *Optimism*. With the consent of the author and of the publishers, Thomas G. Crowell Company.

PRACTICAL DAY DREAMS

*Homer H. Cooper, Superintendent, Spiceland
Academy*

The high school student is an idealist. To a great degree all students are day dreamers. The air castles they build are of wonderful influence in determining their characters and even the destiny of a nation.

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One young man dreams daily of the glory of riches. If he has energy and ability it will not be difficult to foretell his future. One student creates for himself a kingdom of great power and influence, it may be in the realm of politics, of music, of social rank, of athletics, or in the line of some professional life. This indefinite goal he tries to reach and his own life is enriched by his efforts. Another student has his dream of home, of common toil, of the glad and simple life that is to him near to nature's heart. This one is striving for the practical realization of the duties of life.

Each one of these students in thinking, planning, and building toward the one great aim, like Ernest in *The Great Stone Face*, embodies in himself the reward of years of thought. It is more true than we realize that "as a man thinketh so shall he be."

As a nation is made up of these many dreamers it is easy to realize how our air castles influence the destiny of a nation, politically or religiously. As the thought precedes the action, so the nature of our thinking determines the nobility of our conduct.

One thing I hold to be grandly true
That a noble deed is a step toward God.

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In the ideals of the youth of all lands we may readily trace the nation's strength and weakness. The Indian boy imitates his hero and thus a whole race of savages slowly reaches a higher plane in civilization. Ages ago the Persian boy in developing his ideal of riding the horse and of speaking the truth made his nation strong. Too soon the day dreams of the Oriental extravagance overthrew the country, but what was good in thought lived on. Along another line was the daily thought of the Greek boy. This was of his Greek games and the contests in athletics as well as in art and literature. Imperishable to the world was the gift of the appreciation of beautiful things.

With the rise and fall of nations, as the centuries passed, the worthy thoughts and ideals were added forever to the world's progress while unworthy ones brought destruction to the hopes of strong people. Providence, however, was gradually lifting the human race.

But I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process
of the suns.

The ideals of the past have constantly drawn man upward. We realize in history that:

They must upward still and onward,
Who would keep abreast of truth.

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Today we are reaping the fruit of the good of the past and at the same time we are sowing for the harvest of the future. Our ideals, our dreams, are supposed to be more worthy than those of our fathers.

It is necessary that we conform to the ideals of both thinking and doing.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise
To higher levels rise.

We look into the past and see how foolish was the thought of one who, over two thousand years ago, sighed because there were no more worlds to conquer. Today we realize that we have barely started in the greatest voyages to the unknown realms. We are creating new ideals of heroism and many heroes of the past are fallen idols. Few people of today have anything but condemnation for the over-exalted Napoleon, "the habitual liar," as Dr. Jenks calls him. The present age is one in which military heroes of former days must have elements of character besides those manifested in the spirit of conquest if the name is to be remembered for good. This means that our present ideal hero is one of great courage and power in the realms of peace and truth. Even in the day dreams

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of today we realize the progressive spirit that is controlling our country's future. The problems of the future are those of intellect, and the student best prepared for the victory of tomorrow is the one whose hand and heart aid his head in the understanding of truth. He who best understands truth will be the hero of future ages, and will draw all men to him. This in one way explains the eternal heroism of Christ, whom we call "the way, the truth, and the life."

Our high school students in their dreams of today are idealizing ways and words, life and conduct, of those who most nearly conform to this higher conception of the beauty and duty of life. This is well illustrated in the school room. The young men and women of greatest power are those of clean habits, of courteous conduct, of simple life, and noble ideals.

Non-school heroes are those battling unselfishly for reforms that conform to the standard of truth regardless of temporary policy. The reform movements of this day illustrate this intense struggle to achieve many of our earnest and practical ideals. This will help explain the growing hostility to our tariff system. When it is realized that it is neither scientific nor Christian, its days will be numbered. With its passing, the world will have taken a great step toward advancing the brotherhood of man.

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Our young people will dream of the time when health and life shall be better preserved. There will be the demand that cleanliness exterminate the fly and other injurious forms of life. In this ideal will come the demand for temperance and the prevention of all those things that shorten or degrade life. There will be the effort to keep in proper control all those things that tend to preserve the strength of the body as well as the purity of the heart.

As never before in the world's history our young people, who have been taught the evils of slavery, are bitterly resenting the white slave traffic as one of the most degrading of crimes. The spirit of justice, of chivalry, of righteousness, awakened in our young people will destroy this evil though the cost in money and suffering be unmeasured by former wars. The ideals, the dreams, of our youth are conquering forces.

With the passing of the military hero our young people will demand that war itself shall be no more. The duel of individuals and the wars of nations will be classed together as relics of an undeveloped civilization. Is it not strange that our country in a time of peace spends more money every year for war than it does for education, and that we seemingly prefer the battleship to the well endowed college? Our students realizing this

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will demand that this foolishness cease. They may live to see the day when

The battle flags are furled

In the Parliament of Man, the Federation of the world.

Many are the dreams of the student of today. He no longer follows implicitly the heroes of olden times, whether an Alexander the Great, or the Abraham of the Bible. He is learning more of the truth and beauty in the bird and the flower, the star and the dewdrop. He demands fairness to his opponents in athletic contests. He is inspired by the masters of music and by the beautiful in art. He believes that all true work is holy and acts accordingly. As never before he is idealizing the reciprocal nature and advantages of true and abiding friendship. An optimist himself, he gladdens life wherever he goes. He is idealizing right things because they are right. Right to him means the simple term of righteousness. In the hero of righteousness, then, our young people will see the great ideal of the dreams of the present and the future. It is thus with a practical hope that our young people look forward to the time when love, as the new and great commandment, shall be the controlling element in the conscience of man and the guiding principle of every nation.

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This is not impractical. It is the definite, practical goal of centuries of progress.

Whether our day dreams are of the worship up in the mountains or of the service down in the valley we are a part of that world wide current which sweeps ever onward towards that more perfect day. Fortunate is he who conforms his life to this current controlled by the physical and spiritual laws of the universe. In our ideals, in our day dreams, we are planning, we are living not for some vague "Beautiful Isle of Somewhere," but as practical coworkers together with God we are creating here and now a new self, a new world — a kingdom of heaven that lies within us.

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